



THE CHRISTIAN CENTURY.

Volume XX.

Chicago, Ill., March 19, 1903.

Number 12

Leading Features

The Historical Study of the Bible

Chronicler's Desk

The Passing of Calvinism

"Moral and Spiritual Aspects of Baptism"

The Spirituality of Baptism

Denominationalism and Conscience

Our Serial Story—"Waldtraut"

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GLANCE AT THE GLOBE

Each person's share of the world is $23\frac{3}{4}$ acres.

Secretary Shaw has decided to employ no more women immigration inspectors.

Professor Hermann von Holst of the University of Chicago, who was reported to be dying, is said to be somewhat better.

It is announced that King Edward will sail from England for Lisbon on March 31 for a four days' visit to King Charles of Portugal.

The disposing of London's smoke by electric fans was seriously considered by the sanitary congress recently held at Manchester.

United States Ambassador McCormick gives a formal reception to the diplomatic corps and Russian official society at St. Petersburg.

General officers of the Women's Christian Temperance Union have selected Cincinnati for the national convention November 13 to 18.

Walter Wellman writes that he knows how the north pole can be reached and is willing to impart information to anyone who will utilize it.

Interior department authorizes acquisition of property in Wyoming, Montana, Colorado, Nevada and Arizona for extensive irrigation works.

Negotiations have been begun with the Vatican with a view to securing the placing on exhibit at the St. Louis exposition of Pope Leo's jubilee presents.

The distress in Dalmatia is so severe that the people in parts of that province are reported to be subsisting on the bark of trees and on wild herbs.

The Siangeli copper fields, which extend on either side of the boundary between Norway and Sweden, have been sold to an American company for \$1,000,000.

Deaf mutes of New York school made to hear by "acousticon," device invented by Reese Hutchison, electrical engineer; girl deaf from birth heard piano music.

Dr. Henry Van Dyke of Princeton university in address to University of Chicago graduating class predicted religious revival in America that will avert social revolution.

St. Louis.—President Roosevelt's formal acceptance of the invitation to attend the dedication ceremonies of the Louisiana Purchase exposition on April 30 has been received.

Czar of Russia issues a decree granting religious freedom to all his subjects and promising to improve the conditions of village life and those of the local nobility and peasantry.

Jefferson City, Mo.—The bill prohibiting the sale of cigarettes and cigarette paper to children under 18 years of age passed the senate. The house had previously passed the bill.

William E. Curtis says it is unfortunate congress neglected to provide for consul-general to Abyssinia, where there is an opening for American capital to develop the rich resources of the country.

Senator Cullom in interview declared demand for tariff revision is not general and legislation at next session of congress is unlikely; commission to investigate needed changes probably will be named.

Turkey gives official recognition to the American Medical college at Beirut, and concedes the right of the wives and children of Armenians who have become naturalized Americans to leave the country.

Wealth of trusts in United States shown by issue of \$9,000,000,000 in securities since 1896; grand total, including railroad issues, equals \$25,400,000,000; country's entire wealth estimated at \$94,300,000,000.

James Noble Tyner, attorney-general for post office department and ex-postmaster-general, will resign simultaneously with filing of charges that get rich quick turf concerns and his department are in collusion.

Topeka, Kan.—The house passed the senate bill prohibiting the use of slot machines in Kansas. Governor Bailey says he will sign the bill. Under the provisions of the law the operation of slot machines will be a felony.

J. Whitaker Wright, fugitive promoter of bankrupt London and Globe corporation in which British investors lost \$10,000,000, arrested at New York on landing from French steamer La Touraine; supposed niece accompanied him; extradition will follow.

Frankfort, Ky.—Judge Cochran in the federal court decided that all land patents in Kentucky for more than 200 acres are void. This is a sweeping decision, and will affect much property, as heavy patents are held all over Kentucky.

General demand for higher pay and shorter hours planned by Chicago labor unions; five strikes involving 10,000 men already threatened; 5 per cent added to cost of building because of higher wages; 25 per cent to cartage rates; 40 per cent to downtown rents.

The trustees of Northwestern university have asked President James to formally report his opinion as to the desirability of shortening the college course from four to two years. It is thought that Northwestern will follow the example of some of the eastern institutions in this respect.

Brisbane, Queensland.—Townsville, in north Queensland, has been visited by a cyclone, in which many persons were killed or injured. A part of the hospital building collapsed during the storm, killing six persons. Schools, churches and residences were destroyed and many of the inhabitants are homeless.

Secretary Hay, having been authorized by the pan-American congress to appoint a special representative to carry out the recommendation of the conference held in Mexico that the United States take the initiative in developing intercontinental railway lines, has appointed Charles M. Pepper as such representative. Mr. Pepper is well known as an author and newspaper writer.

St. Louis.—Pursuant to action taken, between 3,000 and 4,000 union men of the Allied Brickmakers' Trades struck to enforce demands for a recognition of their union, for an eight-hour day and a 5 per cent increase in wages. It is predicted by labor leaders that double that number of men in various building trades depending on the brickmakers will go out within a week in sympathy should the strike remain unsettled.

Bismarck once borrowed an autograph album in which he was greatly interested, and wrote a few lines on a page which contained two other autographs. One was: "My long life has taught me that one must pardon many things and forget nothing." (Signed) "Guizot." The other was, "A little forgetfulness will not hurt the sincerity of the pardon." (Signed) "Thiers." Below these Bismarck had written: "My life has taught me that I have much to forget and much to be forgiven for."

Mr. Andrew Carnegie has been writing on "The Empire of Business," and in a chapter addressed to young men on the road to success, he specifies three "supreme perils" as he observed them in America. The first is "the drinking of liquor;" the second, speculation; and the third, the indorsing of notes. Of the men who speculated on the Eastern exchanges, he says: "I have lived to see all these speculators irreparably ruined men, bankrupt in money, and bankrupt in character. There is scarcely an instance of a man who has made a fortune by speculation and kept it. Gamblers die poor."

Indiana's inland naval school on Lake Maxinkuckee is to have two more of Uncle Sam's man-o-war cutters. Colonel Fleet, superintendent of the Culver Academy, received last Wednesday a telegram from Congressman Brick in Washington to this effect. This unique western school of seamanship was started last summer. The instruction under a graduate of the United States naval academy is conducted strictly in accord with the boat drills at the government academy. This was plainly shown in a series of photographs of the western lads at their seamanship drill, that Congressman Brick exhibited to the Secretary of the Navy and other officers of the department.

John R. Mott says: "China not only has the greatest, but the most vigorous, unreachd masses of people in the world. What people have such remarkable staying power, such large capacity for work, such patient endurance of hardship and suffering? Surely God has had a purpose in preserving the integrity of this nation for four thousand years. The qualities which have made the Chinese such efficient agents of evil, will, under the transforming, directing and energizing power of the Holy Spirit, make them one of the mightiest forces for the upbuilding of the kingdom of God. The more we reflect on the strong traits of this people, the more we are impressed with what Napoleon said: 'When China is moved, it will change the face of the globe.'"

The Christian Century

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EDITORIAL

THE HISTORICAL STUDY OF THE BIBLE.

The true greatness of a genuine leader either in the realm of thought or in the realm of action requires time for due appreciation. This may account for the fact that many of the followers of great leaders fail to catch his vision or live up to his ideals. Nothing was more fundamental in the far reaching work that Alexander Campbell accomplished than his constant insistence upon the historical method of Bible study. But a large number of his followers are still insisting upon the old dogmatic interpretations. He saw clearly that where the dogmatic presuppositions of an antiquated theology dominated the thinking of leaders in the churches it was practically impossible to restore the primitive faith and the apostolic ordinances. He saw just as clearly that while all Protestants were saying, "The Bible, the Bible alone is the religion of Protestants," that many used the Bible as a book of proof texts to support their dogmatic presuppositions. He saw that they put more stress upon their interpretations than they did upon the inspired Word itself. He was large visioned enough to see that nothing was so potent to break the force of antiquated interpretations and dogmatic presuppositions as a thorough-going historical and literary study of the living Word of the living God. The questions, "By whom written?" and "To whom written?" he insisted should be constantly asked. "Rightly dividing the Word" was applied not only in questions of conversion but in matters of Christian life and church polity. The failure on the part of some of the professed followers of Mr. Campbell to appreciate the literary and historical method of Bible study shows how far in advance this great thinker was of his time. The Disciples of Christ as a body will not give up the vantage ground which was gained by this great leader. Believing devoutly in the divinity of Christ and in the inspiration of the Bible, and not shackled by the dogmatic presuppositions of a mediaeval theology, they are free to study God's revelation made to men through the prophets and apostles and supremely through Jesus, the Christ, the Son of God. Nothing would be more unfortunate than for the Disciples of Christ to surrender their leadership in presenting to the world the inspired Word of God and Jesus as the divine Son of God as the solution of all social and political as well as individual problems. To make the Bible vital in this age of scientific investigation and literary criticism it is absolutely necessary to

follow the leadership of such great thinkers as Mr. Campbell and to advocate the historical and literary study of the Bible in all of our churches. For the Disciples of Christ to lapse into the old dogmatic methods of interpretation would be as unfortunate if not more so than it was for Lutheranism to lapse back into many fallacies of Roman Catholicism, or for some of our evangelical churches to be still shackled by the practices in regard to the ordinances, communion and baptism, by the customs of the mediaeval church. No sadder or stranger lapse into the discredited influences of the past could be foisted upon the Disciples of Christ than to have them give up their leadership in Bible study because certain sectarian would-be leaders among us are determined to hold on to their own interpretations and prejudice the rank and file of our brotherhood against the reverent historical study of the Bible. That even a few persons of acknowledged standing among the Disciples of Christ should be opposed to the historical study of the Bible and fail to discriminate between a destructive criticism of a few rationalists in Europe and the reverent and devout historical study of the Bible by nearly all leaders of thought and action in all of the evangelical churches of to-day only shows how far Mr. Campbell towered above such belated Bible students. It, however, emphasizes the clearness of Mr. Campbell's vision and the grasp of his majestic mind.

THE CHRISTIAN CENTURY does not advocate the historical and literary study of the Bible because Mr. Campbell was such a staunch advocate of it. While we acknowledge our indebtedness to this great leader, we advocate the historical study of the Bible for the same reason that Mr. Campbell did—viz., because it is the proper method and because the historical and literary study of the Bible must precede a genuine biblical theology as opposed to the theology of the middle ages, a theology which is no longer scientific and which made God a despotic sovereign rather than a loving father, and our divine Lord and Savior a cruel judge rather than the great high priest who can be "touched with the feeling of our infirmities." The campaign of prejudice against the devout students of the inspired Word of God is not only viewed with pain by the noblest and best pastors in our brotherhood, but it is losing for the Disciples of Christ their leadership in the great work of breaking down the walls of denominationalism and bringing in the era of a united church with no creed but Christ and no guide in matters of faith but the Bible—the era of a great world-wide brotherhood duly emphasizing the importance of the apostolic ordinances and increasingly developing the spiritual life and "the unity

of the spirit and the knowledge of the Son of God." The best means of attaining that union of the disciples of our Lord for which all true Christians are praying and of restoring the Christianity of Christ is to have a clearer vision of Christ and of Christianity. A clearer vision of Christ and Christianity cannot be obtained by dogmatic discussions or personal criticisms. It can only be obtained by a reverent literary and historical study of the Bible and of Christian history. Let the Disciples of Christ lead out in this great work and prepare our young men thoroughly in the knowledge of the Word of God and of Christian history, as thoroughly as Mr. Campbell and some of his noble coadjutors were prepared, and we will do more to hasten the day of unity of the spirit and the knowledge of the Son of God among all Christians than any other way. The faithful and persistent preaching of the Gospel of the Son of God by all of our pastors and evangelists in all of our churches, in the light of the historical study of the Bible and of Christian history, will do more to hasten the fulfillment of our Savior's prayer "that they all may be one" than anything else.

CHRONICLER'S DESK.

The profoundest, most beneficent and far-reaching revolution the earth has witnessed was the invention of the printing press and the consequent multiplication of books and lettered documents many in kind and endless in variety. We have come upon the time of which *Kohleth* prophesied, when he said, "Of the making of books there is no end"; and this has so increased and so facilitated the acquisition of knowledge, that the man who runs may read, and unless he is a fool may learn. Ignorance is sin and in the twentieth century it is the unpardonable sin. When you can buy a New Testament for a nickel, a whole Bible for twenty cents, a daily newspaper for one cent a copy, a good religious weekly for two cents an issue, magazines for eight cents and a fraction apiece, some of the world's masterpieces for a dime, when there is almost a passion under Mr. Carnegie's inspiration for the organization of free libraries, should it be a very difficult matter to carry out the apostolic injunction, "Give heed to reading"? Knowledge is one of the fundamental needs. If we knew more we would sin less. Intelligence is one of the basic virtues in the process of character building. No method has been discovered by which you can Christianize ignorance. I would as soon undertake to make a silk purse of a sow's leg as to make a saint of a fool or an ignoramus. A man must have a little mother wit if you make a good Christian of him, and the first thing to build on the foundation of capacity is knowledge. A certain amount of enlightenment must go before conversion or nothing will come after it. "Give heed to reading" is an inspired exhortation as applicable to these days as to any others.

A reading man is a full man, according to Lord Bacon, and it takes a full man to stand a ceaseless pumping process without getting empty and dry. A reading man enriches his mind by contact with books and constant communion with the thinkers and scholars of the world, and is thus saved from narrowness, shallowness and the provincial conceptions of life. He learns that there are wider horizons than those that come within the scope of his limited vision, that there are higher heavens than the blue patch beneath which he lives his little life, that there are more things in heaven and earth than he has dreamed of in his

philosophy. Reading and travel are death to intolerance, sectarian narrowness and all provincialism, and furnish opportunities of observation and information that make a full, well-rounded, broad-minded man. Many preachers are limiting their usefulness and shortening the days of their ministry by little reading and a lack of studious habits. Is it any longer a state secret with intelligent people that multitudes of ministers are threshing old straw, who have not read a fresh book in twenty years, whose knowledge is moth-eaten and out of date, who are feeding their congregations on skimmed milk, blue john and clabber, who habitually shorten the bread of life with the rancid butter of an obscurantist theology? It is unhappily a fact that all preachers are not students, that all ministers do not appreciate the importance and urgent need of a usable acquaintance with literature, and it is a painful truth that the fruitful source of theological crudities and sectarian bigotries is a half-educated, badly read ministry. All of the heresies and devious forces bred among the Disciples have come from that source, and its oppositions and hindrances to progress are not to be located in a different place. The secret of the dead line of fifty lies in this direction.

The obligation to read, of course, does not belong to any one class of people, and it is one of those obligations that carries with it the duty of selection, of discrimination, of choice as to what and how we shall read. There is so much reading matter that no one can begin to read everything, and hence choice must be made, and it ought to be an intelligent, conscientious choice. As much wisdom and taste and good judgment ought to be used in the selection of literary companions as in the choice of personal associates, for their influence is about equally potent on character and destiny. A bad book is the worst enemy to society, second only to a bad man. Have a care for the atmosphere of the thought world in which you live created by books as much as by the personality of men. We must all agree with Andrew Laing that "No more time is needed to read masterpieces than to read the last new novel." "Do not dawdle," he says, "and put off, but begin upon something good at once. Many good books are at least as easy reading as a new novel, and much more diverting than most new novels."

One of the most pernicious habits of our time is the exclusive reading of works of fiction. Go to the libraries, clubs and homes of our country and ask what books are read, and the answer will be almost absolutely nothing but fiction—the rage is the last popular novel, the "big sellers" in the lingo of the publishing houses. No intelligent person any longer pronounces indiscriminate condemnation on novel reading, as our puritan forefathers did. We all recognize the legitimacy and usefulness of works of the imagination. We all read novels, as we have a right to do, but if we read nothing else we commit as great a sin against our intellects as to eat nothing but condiments, salads and desserts would be a sin against our bodies. Fiction reading only is intellectual dissipation, a kind of mental intemperance that spoils the taste for solid acquisitions and the square meals of literature. According to De Quincey's literary classification, there are two kinds that ought to be read, the literature of knowledge and the literature of power; the literature of knowledge informs and the literature of power inspires, and it is information and inspiration that we need in the building of character. These may be found

(Continued on page 345.)

CONTRIBUTED

THE PASSING OF CALVINISM.

EDWARD S. AMES.

John Calvin lived from 1509 to 1564. He was a precocious boy, took up the study of law and seemed destined to become as conspicuous as a jurist as he really became as a theologian. His experience of religion was much like that of Augustine. Seized with a profound sense of sin, he sought peace with God and out of his experience he formulated his system of theology. He belonged to the second generation of Protestant reformers and his organizing skill and systematic mind enabled him to formulate in its final statement the conceptions with which the first reformers had worked in a more purely practical way. He continues the traditions of Augustine and Thomas Aquinas. Calvin's influence has dominated the thought of Christendom as no other system has done. For 450 years it has been the standard of theological thought and Christian orthodoxy in the majority of Christian nations. It has ruled completely in Switzerland, Holland, England, Scotland and New England, and it still remains the basis of the modified theology of Christian orthodoxy in the Anglo-Saxon race.

His system of theology is built, as he conceives, upon the Bible and the Bible alone. He is conscientiously dominated by this common standpoint of Protestants, and if he wrought upon this foundation a structure which could not endure forever, he only illustrates again the truth that the Bible has to be reinterpreted for each age and for each generation.

The central principle of Calvinism is found in its conception of God. God is conceived as the one absolute power upon whom all things and beings are dependent. Calvin himself attributed to God the highest nature and conceived him as infinite mercy and justice, but above all as a sovereign power. God determines all things within himself and is accountable to nothing beyond himself. The one attribute which has stood out through the centuries of Calvin's influence has been that of the supreme and awful sovereignty of God. Working from this standpoint Calvinism expressed itself in five famous points. First, the unconditional election of certain individuals to eternal life and of others to destruction. This election depends solely upon the divine will. It does not regard the character or works of the individuals themselves and is in no way dependent upon their character. In the words of Calvin, "By an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; both to those whom he devotes to condemnation, the gate of life is closed by a just, irreprehensible, but incomprehensible judgment." Second, Calvinism teaches a limited atonement. The death of Christ is efficacious for the salvation of the elect only. "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth and withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to

ordain them to dishonor and wrath for their sin, to the praise of his glorious justice." Third, the divine grace is irresistible. Any one who is predestined to salvation cannot refuse to accept the divine favor. The Holy Spirit works in the heart and life of the elect regardless of their willingness to receive him or of their effort to resist. Fourth, human nature is absolutely bad, totally depraved, completely unable to do any meritorious work, or of itself to take one step toward the Christian life. All has been pre-arranged by the divine being, so that man's activity or mental attitude counts for nothing as an influence in his salvation or destruction. Fifth, Calvinism teaches the final perseverance of the saints. The elect are destined to be saved regardless of their words or deeds. No matter to what depths of sin they may descend, there will come a point at which they are turned back to God. No one upon whom God has set his seal can be taken from him. Otherwise the divine plan would be thwarted and the infinite being found to be unable to save those whom he had chosen for his own.

The final overthrow of Calvinism is due to no one force, but to the whole movement of human progress. A single opposing system of theology could not defeat it. But various systems of thought, together with the enlargement of human knowledge and religious experience, have practically reduced Calvinism to a traditional theology which no longer is able to win new adherents, and it has finally entrenched itself as a conservative force in Christian thought. In a very real sense the system has not failed. It has merely been outgrown. Its course has been marked by very evident and widespread success and it remains in history as the form in which the Protestant religion dominated four centuries of modern civilization. It is passing away to-day because the tide of human life itself is turned into channels where Calvinism could not by any means find a place.

The specific forces which have operated against the system of Calvinism might be classified under theological systems, the development of modern historical criticism and the new Christology. The theological systems have not been few nor insignificant which have opposed Calvinism in every country and on every point of its teaching. The Arminians in Holland, the Wesleyans in England and the Unitarians in America have opposed to the dogmas of Calvin opposite conceptions of the divine nature and human agency. The success which has attended Methodism in particular reveals how one-sided Calvinistic theology was. Methodism appeals to the freedom of the human agent to accept the divine grace which is freely bestowed. It conceives man as able to resist the divine power or to co-operate with it for the attainment of eternal life. The fervor, the enthusiasm with which in England and America the Methodist Church has been received and developed proves how eager the human heart is to find an open way from its sin to God.

The historical study of the Scriptures has revealed the one-sidedness of the interpretation from which Calvin proceeded in his construction of his system. He was dominated by the teaching of Paul, even to the neglect of the original gospel of Jesus. He based his doctrine most directly upon the letters to the Romans, and particularly the ninth chapter, in which he understood to be taught that God, of his own free will, irrespective of the character of the individuals, chose Jacob for his love and Esau for his hatred. These two stand as types of the race, one part of which is chosen arbitrarily from the foundation of the world to be the

object of God's grace and favor, the other to be the object of his wrath. The modern study of the Scriptures has had two results, both of which are subversive of any system of theology which bases itself upon any single text or upon the doctrines of any one writer of the New Testament. It has proved the supremacy of the words and spirit of Christ as the norm by which all other words are to be judged. It has also expanded the horizon of Biblical scholarship, so that it is possible to appreciate the relative importance of the teaching of the apostles and to discover their limitations and their individual interpretation of the original gospel. Every system of theological thought to-day finds it necessary therefore to reckon first of all with the life and teaching of Jesus, and secondly, to relate itself to the many-sided historical development which resulted therefrom. A means is thus afforded by which the various doctrines of Protestantism, all of which attempted to faithfully interpret the teaching of Scripture, can be estimated and valued for present day religious teaching.

But perhaps the most significant of the forces which have operated against the traditional Calvinism is what is known as the new Christology. The most significant event in the history of the modern study of religion is the recovery of the historical Christ. His life is no longer viewed through the interpretation of theologians and partial historians, but is felt to be understood in its true historical significance. The energy of modern religious scholarship has centered upon his teaching, so that there has been reconstructed a true picture of the times and circumstances in which he lived, without regard to doctrines or institutions which might be affected by it. As a result the supremacy of his moral nature and his spiritual conception of God have been clearly revealed. He has been more truly taken to be what he claimed for himself—the revealer of God. Considered in this way, Christ becomes the medium through which God is to be understood, rather than the mysterious being who, whatever his earthly life or words, must be understood from the standpoint of some abstract conception of God. The older theology demanded that Christ should be viewed from the standpoint of the nature of God. Modern thought requires that God shall be judged by the character of Christ. This demand that the divine being shall be estimated through what we know of Christ has made it impossible for the Calvinistic conception of God to endure. In the latter God is thought of as interested only in a selected number of persons. In the gospel of Christ there is an absolute universality. His compassion extended to men and women of every condition. His words were those of hope and comfort for the whole race. "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Whosoever believeth on me shall not perish." The publicans and sinners, as well as the children and the rulers of the Jews, were called to participate in his salvation. Again, he who interprets God through the moral nature of Christ cannot look upon God as one who would arbitrarily predestine part of the race to life and part to death, regardless of their character. Jesus everywhere bases acceptance with God upon a right disposition of heart. God is to him a father. We rightly demand therefore that he shall be all that we understand by a righteous being and shall gather into himself all the virtues which human nature manifests, magnified to an infinite degree. Among men it is required that regard shall be had for character and for motives and that promotions and rewards shall be based

upon some ethical attainments. Calvinism, so far as it seemed to do less than this, made itself liable to the charge of being immoral. John Stuart Mill said: "I will call no being good, who is not what I mean when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go." There is a lofty conviction in that sentiment, which must elicit a response in every thinking man to-day. We cannot expect less of God than we find in the highest of his creatures. Herbert Spencer dissents from the ethics of Calvinism by criticising the glorification which it attributes to the divine being. He says: "It is difficult to conceal repugnance to a creed which tacitly ascribes to the unknowable a love of adulation such as would be despised in a human being." To visit eternal damnation upon any of the human race simply for the glory of God's power is thought to be beneath the divine character. Calvin charges God with having ordained whatever comes to pass for his own glory. There are many things in human experience which seem inglorious and unworthy to have been determined upon by an infinite father.

The result of the movement in modern religious thought has been to magnify the very opposite of each one of the five points of Calvinism. Christianity to-day stands for the election to the blessing of the divine life based upon the desire and intentions of the individual believer. The atonement of Christ is conceived to be adequate for the whole race and all men are understood to have been invited to participate in it. It is held that the divine grace can be resisted and that men may persist in their selfish and sinful lives to such an extent that they place themselves beyond its reach. On the other hand, human nature is no longer conceived to be absolutely bad. Instead of having completely fallen from the divine image, it is thought to have been gradually acquiring that image through a long discipline. Arminianism is right in emphasizing the power of the individual to place himself in a right relation with God. In like manner the saints may fall from grace, their perseverance is conditioned upon vigilance. They must watch and pray lest they enter into temptation. There is no guarantee of salvation except to the person who constantly cultivates within himself right habits of thought and conduct.

"MORAL AND SPIRITUAL ASPECTS OF BAPTISM."

D. W. CASE.

This book has and will no doubt continue to attract considerable attention. I have read several notices of it, none of which are entirely satisfactory to me. I have read and re-read and carefully studied it, and while I fully endorse many things that are said in it, I cannot endorse the main conclusions of it.

The author first attempts to prove both by a course of reasoning and scriptural statements that baptism is a condition of salvation equally with repentance and faith. He certainly makes as strong an argument for the truth of this position as can be made; and if we accept his reasoning and his interpretation of the scriptures we must accept his conclusion. He then attempts to reconcile Paul's doctrine of justification by faith with his teaching in regard to baptism. In his discussion of faith he is clear and scriptural and brings out some truths in regard to faith which have not been clearly understood among our people. He shows

*N. J. Aylesworth. Published by Christian Pub. Co., St. Louis, Mo.

that faith as intellectual conviction precedes repentance, but that faith as personal trust in Christ as one's savior necessarily follows repentance. In this he is certainly correct. It would be well if all disciples understood this subject just as he does. It is true that his teaching on the order of faith and repentance is just what the Baptists have always taught, but Bro. Aylsworth explains it better than I have ever heard any Baptist explain it. We should certainly not reject a truth because the Baptists happen to hold it. I fully endorse all that he says on faith and repentance except his final conclusion, which is that faith in its complete form includes the act of baptism. If he had only said it includes the purpose to be baptized, he would, in my judgment, have been entirely correct. In his discussion of justification by faith he shows clearly that one is justified by faith the moment he believes, in the full sense of faith, I think his position here is unassailable. But to harmonize this position with his position that baptism is a condition of salvation, he is compelled to contend that one does not have faith in its full meaning till in the act of baptism. His own statement is as follows: "We may now affirm that, *nowhere in any of these books, under any designation whatever, is the personal faith in Christ which conditions salvation, made to precede baptism.*"

His position, therefore, is that personal faith in Christ which conditions salvation and is counted for righteousness takes place in the act of baptism and not before it. He says this must be so if baptism is a condition of salvation. If this is true, it is equally true that no unbaptized person in this world is in a saved state, and as nothing is baptism but immersion it is true that no unimmersed person in this world is saved.

Bro. Aylsworth admits that this is a legitimate conclusion from his doctrine, and attempts to answer the objection by saying (he does not attempt to prove it) that all who would, while living, be baptized if they had the opportunity, but die without it, will have a chance in the next world to be saved without baptism.

He teaches that personal faith in Christ, spiritual union with Christ, justification, the reception of the Holy Spirit, and adoption into the family of God, all take place in baptism. The Nicene creed certainly never attached greater importance to baptism than this teaching does.

If this is Bible doctrine we ought to accept it with all of its legitimate consequences. This would certainly require us to teach that, no unbaptized person is a true believer in Christ, or has any spiritual union with him, nor is justified, nor has the Holy Spirit, nor is a child of God.

If we cannot accept the necessary conclusion from his teaching, then we know that there is an error somewhere in his premises.

I for one cannot accept his conclusions, and I believe I know where the errors are in his premises. I think his first error is in so interpreting the scriptures, as to make baptism equally essential to salvation with faith. His second error is in teaching that one is not a true believer in Christ till in the act of baptism. If this is an error he acknowledges that his teaching in regard to baptism is wrong. I understand that when one believes in Christ with all his heart he has all of the faith that he can have, and all of the faith that God requires. I understand the heart in scripture to embrace the whole spiritual nature of man, the intellect, the emotions, the will and the conscience. So that when one confesses that he believes that Jesus is the Christ, the Son of God, with all his heart, he has

faith as intellectual conviction, repentance, love for God, personal trust in Christ, personal surrender to his authority as Lord, and of course the purpose to obey him in baptism and all his commandments, and an approving conscience. This is what faith in Christ with all the heart includes, and if all of these elements are not present when one says he believes in Christ with all his heart he tells a falsehood. If all of these elements of faith are not present before baptism, we ought never to require one to say that he believes in Christ with all his heart till after he is baptized. I cannot attempt, in this brief notice, to give the correct interpretation of the scriptures in regard to the true place of baptism in the plan of salvation, but I think it can be easily done, and in another article I shall probably make the attempt.

I cannot believe that the Disciples generally believe that every person who dies without having been immersed dies in an unsaved state. This is certainly what Bro. Aylsworth's book teaches. If we do believe this we are certainly a very inconsistent people.

Corinth, Ky.

THE SPIRITUALITY OF BAPTISM.

I. B. GRUBES.

He who is intelligently "baptized for the remission of sins," as were the converts of Pentecost, stands in direct and striking contrast with the self-righteous legalist. The felt need of pardon is the conscious need of mercy, and baptism is an act of trust by which the penitent casts himself upon the grace of God in Christ and says in action what the Publican of the parable said in words: "God be merciful to me a sinner." It is what Ananias meant when he said to Saul: "Arise and be baptized and wash away thy sins, *calling on the name of the Lord.*" Is legalism identical with a loving trust in Christ as the sole ground of our hope? What a stupid confounding of irreconcilable opposites! To look to Christ in expectation of a promised blessing through a loyal compliance with his own gracious instructions is to trust in him and him only, and hence to renounce all reliance on moral or legalistic claims.

The intelligent student of Romans and Galatians will soon perceive that the legalist of Paul's day, like the moralist of our day, was one who depended on his supposed moral fitness, *inward* as well as outward, to enter heaven without aid from "the redemption that is in Christ Jesus." Nor did his fatal error consist in undue stress on mere ceremonial observances, but in the supposition that he could personally and in his own behalf meet the great moral requirements of the divine law, although it plainly said: "Cursed is every one that continues not in all things that are written in the book of the law to do them." With neither the ritual nor the ethical elements of this legal system can the ordinances of Christianity be classified, being connected with the great system of grace through which alone we have access to fellowship with God. Nor has baptism any kinship with the "carnal ordinances imposed until the time of reformation," being not like them connected with a mere outward cleansing from ceremonial uncleanness, but by divine appointment conditionally connected with a spiritual cleansing whereby "a good conscience toward God" is received as an "answer" to the baptismal prayer or appeal for forgiveness. And it is equally distinguishable from the ethical requirements of the divine law, such as the demand for honesty ("Thou shalt not steal"), the demand for truthfulness ("Thou shalt not bear false testimony"), etc. Honesty and truthfulness belong

to our moral behavior, our personal deportment, while baptism in contradistinction is a purely religious or spiritual act that would have no existence as a duty had it not been ordained by the divine will. As resting thus upon a spiritual rather than a moral basis and embodying obligation flowing exclusively from a sovereign will, the ordinance is properly called a "positive institution" without implying any lack of reasonableness or appropriateness in its divine origin or appointment.

And ascending still higher, let us comprehend the truth that moral law is a reflex of the divine character while positive law is an embodiment of the divine will. It is no more "impossible for God to lie" (Heb. 6:18) than it is impossible for him to do anything that is unholy or unrighteous or unkind. Hence he cannot abrogate laws that embody these great principles of his moral government. But he can without disturbing the harmony of his attributes go beyond his promise and set aside the ordinance of baptism on this or that occasion when in his infinite wisdom and goodness he should see fit to do so.

Let us now in conclusion notice one other phase of the spirituality of baptism. This is found in its contrast with acts that are merely physical or mechanical. Paul rejoiced that the Roman Christians had "*obeyed from the heart* the likeness (tipos) of doctrine" presented in the gospel. Though eternal and visible baptism is nevertheless a spiritual act as emanating from a spiritualized heart that has been "turned from the power of satan unto God." No merely physical or mechanical performance can be an act of obedience to God. Hence there can be no such thing as infant baptism. Nor can there be a birth of water and of the Spirit, or a burial with Christ and a rising with him to "walk in newness of life" apart from a renewal of the heart as the indispensable condition of this solemn transition into the kingdom of God.

DENOMINATIONALISM AND CONSCIENCE.

ALEX. M'MILLAN.

There are a few observations which I think I ought to make in continuation of my discussion with the editor on the above subject in the current issue (Jan. 29) of the Christian Century.

First, you have a slight misapprehension of my position. In stating it you say: "Those who belong to the denominations must abandon them and join the true church of Christ, which our contributor identifies with the Disciples." That they should abandon the denominations and any other anti-scriptural organizations I do hold and advocate. There are, however, as I verily believe, some of these persons who, being already accepted of the Lord, are already in the church of Christ, and it would, therefore, be foolishness to urge them to join that church. I do not identify the church of Christ with those whom you term "the Disciples." The church of Christ has many members, and some of them of the most sincere and godly cast, who, unfortunately, have not taken position for the re-establishment of the church in its primitive purity. Such persons may be in error in their denominationalism, but, even while I seek to correct that error I have no right or power on account of it to read them out of the church of Christ. If it be they have come into Christ's body in his appointed way and there is, therefore, evidence that he has accepted them, I am bound to accept them as brethren as fully as I would the helpers of my own congregation. The only difficulty between us arises from

the fact that they, because of their denominationalism, do not so accept me. And, for that matter, I could not afford to pass condemning judgment upon them, for while they are in error in their denominationalism I am probably in error in other things.

My position does not assume that "all Christian forces not belonging to the ranks of the Disciples are committed to the defense and perpetuity of denominationalism," for it is supposable that there may be some Christians who, for one reason or another, are not in touch with our reformatory movement, and are not, either, in the membership of the denominations, and it would be great presumption on my part to say that because these brethren—I have known one or two such in my life—do not see the necessity of uniting with me in an effort to reform the church they must, therefore, be excluded from the church itself. But my position does assume that all persons who are themselves members of denominations "are committed to a defence and perpetuity of denominationalism." You say: "There are large numbers in the various churches who are in no sense committed to any party platform." Will the editor pardon me for saying that I think that view of the case trivial. A member of the Prohibition party not committed to prohibition! He may not believe in it, but so long as he allies himself with it and votes the ticket of course he is a prohibitionist. A Presbyterian may not believe in unconditional foreordination, but so long as he allies himself with and gives money and energy to support the party that stands on that platform, what in the world is he committed to if not to that? He is more certainly committed to it than the citizen above referred to is to the principles of his party, for the latter may not be able to find a platform measuring up to his idea of political perfection or to create one for himself, while the Christian has always a perfect platform ready at hand. The fact that he believes to be wrong the creed to which his position commits him does not release him from responsibility. Faith without works is dead. He should eschew evil and do good. The old doctrine of mental reservation was always an iniquity and the resort of cowards. If one may ally himself with a creed in which he does not believe; if one may promise to love and protect the woman he marries without intending to keep those promises; if I am allowed to say one thing and believe another—then the position I take in these articles is untenable; but, oh, the size of that "if!"

In speaking of a person who condemns denominationalism while practicing it you say: "Viewing his duty as determined by his opportunity, he finds it possible to labor in the church of which he is a member for those principles which will bring about Christian union." But then, pardon me, he has no business to view his duty as determined by his opportunity, and of course it follows that we have no business to advise him to do so. I suspect that the whole difficulty lies here. Christians cannot be opportunists in the matter of duty. Duty is determined by the voice of God, and if the opportunity is not ready to hand we must make it. But in this matter the opportunity is always at hand. No one is compelled to stay in an anti-scriptural organization. Nowadays, all he has to do is to step out anywhere. The martyrs got out by way of the cross, the block and the stake. A man may not find it so convenient to live outside, and he may not seem able to do so much good, but that is none of his business. I am aware that those who are looking for difficulties will say: "After we have brought people out

of denominationalism we must have something to invite them into. What will it be?" If they are Christians we do not need to invite them into anything. To be in the body of Christ is enough. The mistake of the Christian world has been in supposing that we must be in some branch organization inside the body of Christ. With very few exceptions those who, by our efforts, are led to forsake denominationalism will, like us, strive to reform the church to its old apostolic front. That effort will unite them with our movement.

And now, finally, the editorial under review concludes as follows: "Let the issue be kept clear. * * * The question is simply this: Are there cases in which those who hold these same truths may find it advisable to remain among their own people and tell what the Lord has done for them and what their duty is? We hold that there are many such cases, and that in such an enlightened conscience would bid them stay." This is not the question I have been discussing at all. My statement of it, adopting your form, would be: Are there cases in which those who hold these same truths (of the sinfulness of denominationalism, etc.) may find it RIGHT to remain among their own people, and can our enlightened conscience bid those whom we enlighten to take a position which virtually denies that they have been enlightened and which we ourselves could not take? And to both divisions of the question I am compelled to answer NO.

Winnipeg, Man.

RESULT OF A FOX HUNT.

LEVI MARSHALL.

It was many years ago in an Eastern state that a fox hunt was arranged in which I took a special interest as a boy, who wished to see something happen that would break the monotony of a lonesome country life.

School closed Friday evening and Saturday was always a dull day, but this time it was full of cheer and anticipation. There were many harbingers of spring and this hunt was arranged to take place just before the winter term of school closed. The outer circumference, whose diameter was about six miles, was marked by bands of wheat straw tied on fences and on trees. There were men on horses who were the marshals of the day, and some of them rode as gracefully as Gen. Lee on his white charger. The boys belonged to the infantry, but were at it in earnest. It was my fortune to be assigned to pass the school-house. As we approached the curling smoke and chatter of scholars were absent. Down the hill we marched toward the center of the great circle where we hoped to surround the scared and panting foxes. A pheasant rises and glides through the woods with its peculiar sound; its color is like that of the leaves and decayed wood in which it hides. Providence has protected many animals from harm by this arrangement.

Sometimes we would step on a great log and down we went through it as if it were sawdust. It had rotted, but kept its form. In crossing the fence a rail gave way and I fell—to thinking how suddenly some events will happen, and was again impressed with the truth that things are not always what they seem. The little stream in front attracts my attention. It is singing its song, for the spring freshet has fed it liberally and its waters sparkle in the mellow spring sunlight. Over to the left I saw a rabbit in

his resting place in a cluster of bushes. Like a great many people, it runs at night and rests in the daytime.

Now we have arrived at the second circle, as the straw shows. Here we must pause and wait till all are lined up on this circle, that no fox may be able to break through the lines that are gradually lessening the range of his liberties. There moves the cavalrymen with horses decked with straw collars and riders with yellow armlets of the same material. Again the signal is given to move toward the arena where the contests are expected to take place as the wild animals fight for liberty. Just as we were passing a tree by the stream in the margin of the forest we saw a red squirrel, characteristically brave, and, as in his chatter he waved his tail like a flag, he indicated that if he perished it would be with his colors flying.

On we moved, and we saw the circle of men coming closer and closer. But where were the foxes? How many might have hid in holes! But we were disappointed. The only thing captured by that great crowd was a little squirrel picked by a good marksman from the top of a tree.

Some said the fox hunt was a failure. But was it so? No. Though we did not secure that for which we started out, it proved a very profitable affair. The warm-hearted people came together in a common cause and the flood of enthusiasm rose and swept over creed walls, political fences and social circles and brought the neighborhood together and the result of the fox hunt was that the people got acquainted. It is often the case that the incidental gain is the most valuable one. The benefit is spoken of in the neighborhood even to this day.

THE CHRONICLER'S DESK.

(Continued from page 340.)

in fiction to some extent they are found in historical fiction, but in their best form in the world's masterpieces of thought both fact and fiction.

After we have finished the daily paper and the latest novel, shall we not endeavor to find a little time for Shakespeare, Milton, Dante, Goethe, Macauley, Tennyson, Longfellow, Whittier; some of the great historical biographers, such as Boswell's Johnson, Life and Letters of Lord Macauley and the Life of David Livingstone; and the great devotional books, the finest samples of the literature of power, Bunyan's Pilgrim's Progress, Thos. A' Kempis' Imitation of Christ, Jeremy Taylor's Holy Living and Dying, Baxter's Saint's Rest, Martineau's Endeavorers After the Christian Life and a few later books that give a spiritual interpretation to existence; and last, but not least, the book that combines in the highest degree of perfection the literature of knowledge and the literature of power—the Bible; and shall we forget to supplement this course by taking a wholesome, high-toned religious paper, like THE CHRISTIAN CENTURY, for example, and reading it after we have taken it?

"Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trusted as a child.
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with song,
Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in his promises ever to rest,
Just to let love be our daily key,
This is God's will for you and me."

THE QUIET HOUR CALENDAR

THURSDAY, MARCH 19.

The Power of Prayer.

More things are wrought by prayer than this world dreams of:

For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer
Both for themselves and those who call them friends?
For so the whole round world is every way
Bound by gold chains about the feet of God.

TENNYSON.

FRIDAY, MARCH 20.

A Good Prescription for Daily Use.

Don't worry. "Seek peace and pursue it."

Sleep and rest abundantly. "The best prescriptions are Dr. Diet, Dr. Quiet, and Dr. Merryman."

Spend less nervous energy each day than you make. "Work like a man, but don't be worked to death."

Think only healthful thoughts. "As a man thinketh in his heart, so is he."

Avoid passion and excitement. "A moment's anger may be fatal."

Associate with healthy people. "Health is contagious as well as disease."

Don't carry the whole world on your shoulders, far less the universe. "Trust in the good Lord."

Never despair. "Lost hope is a fatal disease."

SATURDAY, MARCH 21.

Does it rain to-day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silvery lining or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off your burdens at the foot of the cross.

LOUISE HEYWOOD.

SUNDAY, MARCH 22.

In love with all noble life, I will strive to be at home in God's world as I hope to be in his heaven. Though my work lie in the valleys, I will not spend all my time there, but often climb upon the hilltops. The dust of earth's petty dissensions and jealousies I will refuse to breathe; and my charity of heart shall be like God's snow, a mantle to cover over all. I will ask for eyes as much to see the good and true in others as the hidden beauties in lichen and rock. Trees and birds and little children shall teach me the beauty of simplicity; and my presence I will seek to make known in the world, not as the sting of the hail, but silently and softly as the snow falls. I will be willing to dig for my treasure, nor expect to find it coined at hand. I will not be so foolish as to think I can monopolize any of God's air or sunshine, but will try to make my own life each day like the breath of heaven to some one in distress. I will remember that every night is the mother of a new dawn; and when my work is done and evening come, I will await with patience the sound of matin bells to call me home to worship in my Father's house above.

CHARLES S. HAGER.

MONDAY, MARCH 23.

Kindness.

"The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts? How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth." HENRY DRUMMOND.

TUESDAY, MARCH 24.

In this life there is but one sure happiness—to live for others. LEO TOLSTOI.

The Christian's Progress.

Is life decreasing or increasing? Is it growing richer or poorer? The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fulness of its heat and then fades and fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God, must move from richness into richness always.

All that we believe is but the promise of the perfect faith. All that we do is great with anticipation of the complete obedience. All that we are but gives the suggestion of the richness which our being will attain.

Those moments make our real, effective, enthusiastic life. They create the fulfilment of their own hopes and dreams! O, cherish them! O, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys;

PHILLIPS BROOKS.

WEDNESDAY, MARCH 25.

Not as I Will.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope,
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"; the sound grows sweet
Each time my lips the words repeat.
"Not as I will"; the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as I will." HELEN HUNT JACKSON.

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Lessons from the Sermon on the Mount.

Topic March 22: Matt. 7:1-5.

Judging Others.

"We must judge in the sense of forming opinions of others—that is not the kind of judgment which is forbidden by Jesus Christ. We must get the true meaning of the word by another use which is made of it elsewhere in the Scriptures. 'For God sent not his Son into the world to condemn the world.' The same word translated 'judge' is here translated 'condemn.' When, therefore, we are called upon not to judge we are warned against the self-righteousness which condemns everybody who does not do exactly as we think they ought to do. The spirit that is condemned here is one of infallibility."

It is the easiest thing in the world to fall into this
Censorious Habit.

Those who talk much in public or private or who write much for the press are in constant danger of cultivating this miserable habit of fault-finding, of judging harshly. And harsh judgments are very likely to be false in many things, especially our judgments of men. This is seen in the life and writing of Thomas Carlyle. It is a pathetic fact that he killed his faithful and gifted wife by criticism and neglect of the gentler graces which her woman's heart craved. Her diary revealed the secret of a good woman's sorrow. When it was too late Thomas Carlyle lamented in bitterness and with a broken heart the loss of his uncomplaining wife. Too late he brought the flowers for her grave and the tribute of his splendid genius to her self-sacrificing helpfulness. It is one of the saddest chapters in the life of this greatly gifted Scotchman. And how much of the writings of Carlyle must we read with painful misgivings by reason of the bitterness and harshness that he seemed to find delight in uttering! It is like wading through miles of mud to find a trickling spring of pure crystal water of life. It is worth the while—but the slime and grime spoil half the satisfaction and joy of finding the shining treasures of thought amid the deep morass of his moroseness. It is some excuse, of course, that Carlyle's voice was often raised against ancient wrongs that needed stern rebuke, and that he was usually found on the side of the suffering, the weak and the oppressed. His was indeed a voice crying in the wilderness—but the world will always remember it as a harsh cry. And this is the lesson for us all, whatever our place and part in life. Harsh judgments are almost always false. "Jesus Christ undertakes to warn men as to the consequences and issues of certain

Conditions of Spirit

so that no man goes forward in these matters in ignorance of what the results will be."

And it will be proved in the long run in all our lives. If we judge harshly we shall be judged harshly. Joseph Parker, from whom I have quoted some sentences, in "These Sayings of Mine," adds: "We cannot play at criticism and be harmless; we cannot be censorious and then retire upon our respectability. Every bitter word you have spoken about man, woman or child has gone out to come back again, and will smite you some day. With what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. This is a great law,

and all human history is its exposition and justification." Newell Dwight Hillis, in "The Investment of Influence," gives some illustrations in his chapter on "The Rebound of Life." This is a splendid book.

THE PRAYER-MEETING.

SILAS JONES.

Pastor and People—Their Relation.

Topic March 25: Acts 20:26-31; Gal. 6:6; 1 Pet. 5:1-4.

Pastor and people are fellow servants of Jesus Christ. The relation which they sustain to their common Master determines the relation which they sustain to each other. The pastor is not the hired man of the church. The church exists for another purpose than the support and glorification of an eloquent and learned preacher. Where the matter is understood properly pastor and people work together for the extension of the reign of Christ among men. When a man accepts the invitation of a congregation to become its pastor he has in view the claims of Christ upon his life. He presents his resignation when he has reason to believe that Christ has work for him elsewhere. The congregation calls to its help a man whose faith and wisdom and energy can mark him as a leader in Christian service. As long as he does the work for which he has been called there will be no demand for his resignation.

The pastor is a leader in religious education. He is a student of the Bible. He is interested in all efforts for the promotion of Bible study. He gives systematic instruction in the facts and teachings of the Bible. He prepares others for the work of teaching. As a student of the life and words of Jesus he is able to assist the people in the interpretation of their experiences. He points out how the feeling of exaltation which comes with success in business may contribute toward the highest living. He comes to the man whose defeat has left him hopeless and shows him that defeat has a meaning not to be overlooked. As they toil and rejoice and sorrow he is with the people to assure them that life has a glorious issue for all those whose hearts are kept in the love of God. So through his ministry their lives grow in beauty and strength.

The pastor is a leader in Christian activity. He is a friend of the poor and the wretched and he is continually enlisting the efforts of Christian people in behalf of the unfortunate. He is a leader in all efforts to win men to Christ. Bad customs of society move him to labor for the introduction of good customs. The pastor is not silent when wicked men are using public office against public good. He is not a politician, but he knows the effect bad laws have on the morals of the public, and he demands that Christians shall unite to secure laws favorable to morality. The pastor knows that his church has obligations to people not in its own neighborhood. He is therefore a leader in mission work. He gets information concerning the success of missions and the greatness of the task before the Disciples of Christ and he presents this information. Then he goes to work to secure the co-operation of every member of the church in the work of world-wide evangelization.

The people give hearty support to the pastor. They
(Continued on page 348.)

The Bible School

Lesson 13. Review. March 29.
GOLDEN TEXT: Matt. 28:20. Lo I am with you always even unto the end of the world.

Lesson 1, Jan. 4: Paul and Silas at Philippi. Acts 16:16-22-34.
Golden Text: Believe in the ———. Acts 16:31.
Topic: Whosoever will may come.
Verse Topics: 16-21, Frenzied Slave. 22, Riot in the Air. 23, Outrageous Treatment (not thirty-nine blows as the Jewish law provided, but "many." But Jesus was a companion in the suffering. Acts 9:4, 5). 24, The Savage Jailor. 25, Sleepless Sufferers. 26, God's Tangible Response. 27, Self-murder Planned. (In trouble Paul and Silas looked to God and rejoiced.) 28, Prisoners' Loud Call. 29, Seeking Light. 30, The Surrender. 31, Faith in Christ. 32, Proclaiming the News. 33, The Changed Life. 34, The Trembler Rejoices.

Lesson 2, Jan. 11. Christian Living. Phil. 4:1-13.
Golden Text: Rejoice in ———. Phil. 4:4.
Topic: Gladness in the Lord.
Verse Topics: 1, The Higher Life. 2, One Thing Lacking. 3, The Gospel Yoke. 4, Christian Keynote. 5, Light of the World. 6, Access to Father. 7, Things of God. 8, Model for Character. 9, School of Christ. 10, Ministering to Needs. 11, The Apt Scholar. 12, Knowledge in Christ. 13, Strong in the Lord.

Lesson 3, Paul at Thessalonica and Berea. Ac. 17:1-12 (15).
Golden Text: Thy Word is ———. Psa. 119:105.
Topic: The Christ-Spirit Personified.
Verse Topics: 1, Wandering Missionaries. 2, The Religious Habit. 3, Ancient Bible School. 4, Gospel Triumphs. 5, Gathering Opposition. 6, Overthrowing the False. 7, Charge of Treason. 8, Alarming Effects. 9, Bonds Provided. 10, Toilsome Night Journey. 11, Noble Investigation. 12, In Good Soil. 13-15, Spiritual Emissaries.

Lesson 4, Paul's Counsel to the Thessalonians. I Thes. 5: (1) 14:28.
Golden Text: Hold fast that ———. I Thes. 5:21.
Topic: Standing Orders of the Gospel.
Verse Topics: 1-5, Day of the Lord. 6-13, Always Ready. 14, The Brother's Keeper. 15, Blessed Peacemaking. 16, Habitual Joy. 17, Unceasing Prayer. 18, The Thankful Temper. 19-20, The Sacred Fire. 21, Examining into Evidence. 22, Shunning Evil Forms. 23-24, Peace in Turmoil. 25-28, Affectionate Regard.

Lesson 5, Paul at Athens. Ac. 17: (13) 22-34.
Golden Text: He preached unto ———. Ac. 17:18.
Topic: The Gospel and Culture.
Verse Topics: 13-15, To Cultured Athens. 16-17, Looking Over Ground. 18-21, Philosophers Attracted. 22, Paul's Opportunity. 23, Tactful Teaching. 24, From Visible to Spiritual. 25, A Personal God. 26, We Be Brethren. 27, Nearness of God. 28, 29, Fatherhood of God. 30, Repentance from Sin. 31, Judgment to Come. 32-33, Mockers and Hesitators. 34, Some Good Ground.

Lesson 6, The Church at Corinth Founded. Acts 18:1-11 (-17).
Golden Text: Other foundation can ———. I Cor. 3:11.
Topic: From Aristocrats to Outcasts.
Verse Topics: 1, Persevering Apostle. 2, Providential Discovery. 3, Employment Found. 4, Working Alone. 5, Reinforcements Arrive. 6, Resisting the Spirit. 7, First Church at Corinth. 8, An Influential Convert. 9, Divine Encouragement. 10, Divine Presence. 11, A Prolonged Stay. 12, The Roman Court. 13-17, A Noncommittal Judge.

Lesson 7, Christian Self-Control. 1 Cor. 8: (1-) 4-13.
Golden Text: Let us therefore ———. Rom. 14:19.
Topic: Knowledge versus Love.
Verse Topics: 1-3, Bubble and Temple. 4, Gods of Imagination. 5, False Gods Countless. 6, Unity of God. 7, The Uneducated Conscience. 8, Eating or Fasting. 9, Selfish and Heartless. 10, Emboldened of Conscience. 11, Incalculable Guilt. 12, The Sin Against Christ. 13, Love's Resolve.

Lesson 8, Christian Love. 1 Cor. 13.
Golden Text: Now abideth faith ———. 1 Cor. 13:13.
Topic: Supreme Excellence of Love.
Verse Topics: 1, Gifted but Unloving. 2, Weighed and Found Wanting. 3, Unloving Philanthropy. 4, Christ-love is Fruitful. 5, Behavior of Love. 6, Pained by Sin. 7, Love is No Complainer. 8, The Outlasting Grace. 9, Imperfections of Knowledge. 10, Imperfect Beginnings. 11, From Lesser to Greater. 12, The Obscured View. 13, Things Permanent.

Lesson 9, Paul and Apollos. Acts 18: (18-) 24-19:6 (-7).
Golden Text: If ye then being ———. Luke 11:13.
Topic: Perfecting Discipleship.
Verse Topics: 18-22, The Syrian Journey. 23, Third Missionary Tour. 24, Recruit to the Work. 25, Self-appointed Evangelist. 26, An Humble Learner. 27, Pushing on to Europe. 28, Strong in the Lord. 1, A John-Baptist Congregation. 2, A Test Question. 3, Incomplete Religion. 4, Pointing Out a Difference. 5, Embracing Wider Faith. 6, Gift of the Spirit.

Lesson 10, Paul at Ephesus. Acts 19: (8-) 13-20.
Golden Text: The name of the ———. Acts 19:17.
Topic: The Gospel Versus Magic.
Verse Topics: 8, Varied Labors. 9-10, The Truth Unwelcome. 11-12, God's Confirmation. 13, A Blasphemous Appeal. 14, An Impious Family. 15, Demoniacal Attraction. 16, A Narrow Escape. 17, Great Publicity Obtains. 18, Public Opinion Changes. 19, Sacrificing for Christ. 20, The Gospel Triumph.

Lesson 11, The Riot at Ephesus. Acts 19: (21-) 29-40.
Golden Text: The Lord preserveth. ———. Ps. 31:23.
Topic: Christianity Hurting Trade.
Verse Topics: 21, 22, The Changed Plans. 23, 26, Injury to Business. 27, 28, Appeal to Purse. 29, Riot Incited. 30, Action by Brethren. 31, The Friendly Officials. 32, 33, Confusion Intense. 34, The National Shout. 35, An Influential Magistrate. 36, Pacific Oration. 37, Remarkable Testimony. 38, 39, Appeal to Law. 40, 41, Multitude Tranquilized.

Lesson 12, Message to the Ephesians. Eph. 2:1-10 (-22).
Golden Text: By grace are ye ———. Eph. 2:8.
Topic: The Great Change.
Verse Topics: 1, Resurrection Power. 2, The Natural State. 3, The Common Calamity. 4, Love of God. 5, Spiritual Resurrection. 6, First Stage of Heaven. 7, Future Ages Gazing. 8, The Reaching Hand. 9, Choice of Weak Things. 10, Co-laborers With God. 11-18, Far and Near. 19, God's Temple in Humanity.

THE PRAYER-MEETING.

(Continued from page 347.)

have no right to call a man to labor among them unless they have confidence in him. They listen when he says things hard to hear. Before they allow their indignation to master them they ask about the truth of what has been said to them. Perhaps they have grown careless in thinking and doing. There may be reason for the pastor's stern rebuke. Has the pastor made a mistake? All men make mistakes, but some men, on account of their obscure position, never make mistakes that attract attention. The pastor's mistakes are always seen. He cannot hide his faults of spirit and thought. A Christian congregation will not magnify them. Nor will it forget his excellencies. He is human. The people are human. Both make mistakes, but they are traveling heavenward with Christ as leader.

How the Earth Changes.

How does one generation of men succeed another? The fathers are not swept away in a body to make room for the children, but one by one the old drop off and the young come on until a day is reached when none of those remain that once were here. How does some form of human speech become extinct? About 100 years ago an old lady named Dolly Dentreath died in Cornwall. She could speak the Cornish language. After her death there was nobody that could. Thus quietly did the living Cornish language become a dead language. And in a like unobtrusive manner have been wrought most of the new becomings which have changed and are changing the earth.—John Fiske, in *Harper's*.

Our SERIAL STORY

WALDTRAUT

Translated
from the German

August 20, —

The corn is cut, ready to be brought home. The fields have yielded a rich harvest, and in this warm, delightful weather all the fruits will ripen.

Last evening, as I returned from Rothenkirchen, the children in the village no longer stared at me with curiosity, but shyly greeted me. I felt that my exertions had not been wholly in vain; they begin to see that I wish to be one of them and that I love them. I reproach myself that my love is not like the powerful love of God's Son, nor like that of Abbot Raimund, zealous and burning. Still I am learning more and more to really love those who are entrusted to me.

When I entered my gate I found Lady Gerlind sitting beside old Gitta on the wooden bench under the chestnut tree. She shook hands kindly with me, and said:

"I miss my old Gitta at the castle, and must come to visit her. How well the Most High knows how to take care of us!"

As I simply looked at her she continued hesitatingly: "I was thinking of Gitta; what a comfortable resting place she has found here. Her faithful services deserve it, however."

I did not answer at once, and she raised her eyes to my face and said: "Tell me about my Uncle Raimund."

"I was thinking of him as I came home," I replied, "of his zealous, pure love for the brethren. He is stern and hard toward himself, but lenient with the faults and failures of others. You have not seen him for a long time?"

"Not for a long, long time," she answered, and there was a slight quiver in her voice. "On earth I will probably never see him again," she added as if to herself.

"Life is long," I replied, "and the abbot is young, in spite of his gray hair."

"Yes, he is a young uncle," she said, and forced herself to smile. "So his hair is gray?"

"Yes, one would almost call it white, but that does not detract from his beauty."

A slight blush spread over Lady Gerlind's face, and she was silent for a long time. From a distance a song was wafted to us. It had a melancholy tune which I knew well. It speaks of renouncing and separating, and the young people here like to sing it, especially when they are unusually happy. The lady must also know it, for I saw her mouth quiver with the desire to cry, but she suppressed it and grew calm. When the song ceased she rose, her face was peaceful as she looked at me and said: "The world is beautiful, Father Andreas; it is too bad that sin

has spoiled it all! Still, we have the hope of our eternal home. I wonder if Uncle Raimund, too, longs for his?"

"He rests implicitly in that hope," I replied.

"Then all is well," said Lady Gerlind, almost joyfully. "Thank you."

Gitta wrapped her mantle around her shoulders, for the wind blew cool.

ing of uneasiness brooded over everything. At noon the storm broke forth. God help us! It seemed as if fire from heaven was falling and the last hour had come to this sinful world. Gitta sat beside me, and prayed zealously. "God's judgment has come," she wailed. "How dreadfully Lord Hinrich acts, plundering and robbing! His storehouses are full! Those whom he has robbed wail, and their cries for vengeance are heard in heaven."

I shouted as loud as I could, "Let each one bewail his own sins."

She folded her hands and said: "Father Jacobus once said the same to me."



Waldtraut laid aside her spindle to greet me.

From the castle moat sounded the monotonous call of the frogs, and an odor of dampness rose from the ground. One lonely cricket chirped her song, and the wind rustled in the branches over us. Gitta accompanied her mistress, and I sat down upon the empty bench. I wished to fix my thoughts on sacred things, but the face of the noble lady haunted me until sleep brought me rest.

What could there be between the abbot and Lady Gerlind? He is her uncle and a priest. God knows I am not eager to pry into things which are none of my business, but I do long to hear what Gitta can tell me, for both of these have a warm place in my heart.

Last of August, —

We have had sunny, warm days, and the harvest is ripening. Every day I have hoped Gitta would tell me, but she has been more reserved than ever. I have not the courage to ask her.

This morning dawned, sultry-dark masses of clouds gathered, and a feel-

Where had I heard those words? Ah, now I remember; my mother had often said them to me.

"My mistress always enjoyed such disturbances of nature," Gitta began, suddenly. "She says we can gain some idea of God's greatness from them."

"That is true," I answered. "Abbot Raimund, too loved them. At such times he remained alone, and when he again was seen it seemed as if he had something holy about him." I was about to continue when Gitta said: "I promised to tell you about him. Have you a little time now?"

I gladly nodded assent, and she commenced:

"I know but little and even that I did not learn from personal experience. The old Ortrud, the lady's maid (she came with my mistress from her home) told me. My mistress was not born in this neighborhood, but came from Lubeck. Her father was related to Lord Hinrich's mother, but that has nothing to do with my story. Lady Gerlind's mother was such a lovely

woman. The mistress was her only child, but grew up with her mother's younger brother, who was an orphan. Raimund was a little older than Gerlind, and was always a faithful playmate and good comrade. From childhood he showed an especial love for learning. He learned to read and write and all else that a scholar should know. All that he learned he taught to my mistress, and the girl was more clever than any one far or near, but she never made a show of her learning. What good would it have done? When the abbot was twenty-five years old and the mistress a young, beautiful girl of nineteen, she stood with him one spring morning under the blooming wild apple tree on the castle wall. The birds sang and the air was sweet. He looked long and searchingly at her and then said: 'Farewell, my love; we must part. An uncle and niece dare not wed. I have long debated whether I should obtain an especial permission from the holy father at Rome; but if I stifle the voice of love and listen to the voice of right, then nothing can help me. God's command is firm and unchanging, and no human being can give one permission to break it.' The maiden looked at him terrified, and her face became like a corpse. The next day Lord Raimund entered the cloister. You yourself know what a great soul he has, and how he serves God and the poor. The mistress will never get over it. Have you not noticed that, even when she smiles, a sad expression lingers about her mouth? The abbot, too, will suffer all his life. The love of my mistress is a precious thing."

Gitta ceased. Out of doors the sun broke through the clouds, and from the chestnut tree the shining drops fell. The old splendor had returned, and God in his mercy had again spared us.

Gitta rose, took her rosary, and said in leaving: "Poor child, every one who sees her loves her."

I looked thoughtfully after her. Can love be forced? Oh, no; but love is force.

(To be continued.)

Stand Fast!

Sometime the meaning of this bitter strife
Will perfect be, when all the strife is past;

In all the storms and lightnings that
make life,

Stand fast! Stand fast!

What are thy tears, when tears have fallen
so long?

What all the shadows o'er thy path-
way cast?

Make of thy grief a great, immortal
song—

Stand fast! Stand fast!

Though the world wound thee—though
its joys forsake,

Love thou the world with all the soul
thou hast;

Give it thy heart; and, though thy heart
may break,

Stand fast! Stand fast!

—Frank L. Stanton in Atlanta Constitu-
tion.

"Smithianity."

An ungovernable necessity forced me to coin the word "Smithianity" to define exactly an "ism" or system that I have been patiently and thoroughly investigating for several years.

I use the term with no disrespect for the dead, or lack of courtesy towards the living. I use it simply because it measures the system accurately and is an exact fit.

By "Smithianity" I mean the doctrines and teachings of "Joseph Smith, Jr., the Seer," as he called himself, on the so-called Mormon religion.

A mountaineer, when he saw the above word, coined to meet emergencies, quaintly remarked: "It ought to be Smith-insanity."

It appears as if the amendment ought to be accepted in view of the following facts:

Brigham Young is next to Joseph Smith, Jr., the highest authority in all Mormonism. The Josephites may deny, but "two to one" of Mormonism will affirm it. We have before us the "Journal of Discourses," Vol. 11, 1855. It is full of richness.

He quotes Joseph as proof. Twine the two together, Brigham and Joseph, and it is the top-notch proof.

He declares that only persons with Jewish blood, the royal blood, will be called. He says in a family of ten children nine will be pure gentiles and one of them "purely of the blood of Ephraim."

He says: "If a pure Gentile firmly believes the gospel of Jesus Christ and yields obedience to it, in such a case I will give you the words of the prophet Joseph:

"When the Lord pours out the holy Ghost upon that individual he will have spasms, and you would think that he was going into fits."

"Joseph said that the Gentile blood was actually cleansed out of their veins and the blood of Jacob made to circulate in them, and the revolution and change in the system were so great that it caused the beholder to think they were going into fits."

Thus they account for the scenes at the modern mourners' benches and sanctification altars.

Grayson, Ky. R. B. Neal.

A Word From Florida.

The New Testament is the miracle of literature and its form of expression is mostly that of familiar letters. Whatever there is of logical argumentation it is incorporated into the body of these letters written to individuals, communities and churches. The great essential truths, facts and commandments are put into concrete form. The mightiest sermon that ever was preached on the Lordship of the Christ is a simple statement of facts. Its conclusions were irresistible for those who heard, had seen and known them as described by the great preacher. Without reference to the Old Testament, except for its names, we find in the New Testament the greatest of

lessons for the sinner and the saint illustrated by concrete examples.

Is preaching—what to preach, how to preach—before us, we see the preacher, hear the theme, observe the facts, know the results in the concrete lesson of Pentecost.

Is faith to be derived, its boundaries established, its power made known, no metaphysical analysis is attempted, but great Abraham is built up, and at God's command he starts for a country he has never seen and enters a land his feet have never touched, believing in God and trusting in him that his family should be as numberless as the stars in the Syrian skies, and the grains of sand around the great oceans. The Eleventh Chapter of Hebrews is the greatest and grandest sermon on faith ever preached in the ears of men.

Is confession and true repentance the subject of thought, the story of the wandering boy in a "far country" is told in simple phrase and ample detail from the time he left the old home and began his wanderings until he faced again toward his father's house and fell into his father's arms and received his father's welcome home. The Fifteenth Chapter of Luke holds the pearl of all the parables of the greatest teacher.

Is baptism to be considered, there is a grave prepared and a burial and a resurrection. No arguments were necessary to convince the believer in Christ of either the necessity or the form of the commandment.

Is it the question concerning him who has lapsed from his Christian professions, then we have the thrilling story of Simon the Magician, his sin, his humiliation, his anxious appeal and the gracious, though stern command of the man of God. Every element in the gospel proclamation is thus brought in concrete form in such a simple way that the humblest and the highest alike can easily find the "way of holiness" and walk therein. I have always believed and my faith does not fail me now when I am gray-headed, that the best way is to tell the gospel story in the simple, concrete way the Lord gave it and the apostles preached it and men obeyed it. The myriad books on faith and helps to faith; the elaborate and learned arguments on repentance; the serpentine efforts of scholars, dogmatic theologians and half infidel partisans on the subject of baptism, have more frequently hindered than helped the anxious inquirer for the good and right way of the Lord. So I think on the subject of unity in Christ, the union of Christians, the question of "federation" and many other things that are like a red flag to a bull or a "thus saith the Lord" to one determined to have his own way. "Preach the Word" and all the things will be clear as they can be made and God will see that His word does not return void, and take care of the results.

Eustis, Fla.

F. M. Green.

Sunshine Thought for the Week.

The same old baffling questions! O, my friend,
I cannot answer them. In vain I send
My soul into the dark where never burn
The lamps of science, nor the natural
light
Of Reason's sun and stars! I cannot
learn
Their great and solemn meanings, nor
discern
The awful secrets of the eyes which
turn
Evermore on us through the day and
night,
With silent challenge, and a dumb de-
mand
Proffering the riddles of the dead un-
known,
Like the calm Sphinxes, with their eyes
of stone,
Questioning the centuries from their
walls of sand,
I have no answer for myself or thee.
Save that I learned at my mother's
knee:
"All is of God that is, and is to be,
And God is good!" Let this suffice us
still.

The Old Faith and the New.

The article by Prof. George B. Foster on "The Old Faith and the New" in the Christian Century of March 5 compels me to an expression of unbounded gratitude for the most able, luminous and comforting statement I have yet read.

I acknowledge a debt to him and to the Christian Century many times its subscription price for so great a contribution to my most select scrap-book of gems.

I am profoundly thankful for all such thoughtful utterances that open up in any degree the wondrous possibilities of conquering the world for Christ once we can divest ourselves fully of the accretions of the middle centuries and return to Christ. Painful as is modern doubt, I too strongly suspect there will be found to be more true faith in the new doubt than in the old belief, as it came to us infused with heathenism. J. S. Hughes.

The Contrast.

The citizen of Heaven is born from above. He derives his descent from the everlasting Father; and he always retains a conscious sense of his origin. The child of love scorns the vile arts, the low cunning and the doubtful acts employed by the men of earth. He may condescend, indeed, to the gentle, humble offices of kindness, benevolence and humanity; but there is a vast difference between condescending and descending from the dignity of character. The Christian ever feels and ever makes others feel that he pursues a course which leads to greatness and develops a character which is forming for eternal happiness.

The man of the world lives continually in an atmosphere of falsehood, of dissimulation, of servility and of hypocrisy. He has the form without the substance, the appearance without the reality. His face is not the index of his mind, nor his tongue the interpreter of his heart. Often he does not hesitate to counterfeit holiness when he desires to serve a turn or to act the saint to gain an end, and for this

reason the spirit of the world has often passed itself off on the innocent and the unsuspecting for the spirit of truth and righteousness, and Satan under such a guise has been mistaken for an angel of light till eventually time unmasks the wicked deception.

The Christian seeks no covering, but the mantle of truth, while supported by the inward consciousness of rectitude, he holds on the even tenor of his way.

The spirit of the world ever seeks concealment, lurks in the darkness and constantly lives and walks in the insidious mazes of dissimulation and crookedness. The Christian is of God—the worldling is of the devil.

T. H. Blenus.

A California Corner-stone.

Tuesday, Feb. 10, was a big day for the Watsonville, Cal., congregation.

It was the time set by their enterprising pastor, R. H. Sawyer, for the laying of the corner-stone for their new \$25,000 church, and the ceremonies incident to that important event will long live in the memory of the vast throng witnessing them. Five years ago Mr. Sawyer came to this city and since that time the church has made a steady growth along all lines until to-day it is one of the strongest and best churches on the Coast.

In July last the church building was destroyed by fire, the building and contents, including a large part of the pastor's library, was a total loss. Since that time over \$20,000 has been raised and there is no doubt that the remaining amount necessary to complete and furnish the new church, about \$10,000, will be forthcoming on or before the day of dedication.

At the laying of the corner-stone speeches of congratulation were made by the mayor, the president of the board of trade, the Catholic priest, the ministers of the Presbyterian and Methodist churches and many of our visiting ministers and members from other cities. A banquet and reception was tendered the visitors and members of the congregation in the evening.

The new church will be constructed of Roman brick, trimmed with cream-colored stone from San Luis Obispo quarries, and will be one of the handsomest houses of worship on the Coast.

Chaplain J. B. McCleary.

The Board of Ministerial Relief desires to give expression to its profound sorrow and regret at the death of Bro. John B. McCleary, which occurred March 6 at Fort Sheridan, Ill., after a brief illness.

Our beloved Bro. McCleary came to us in our time of need upon his retirement as chaplain from the United States army in July, 1902, with a proffer of his services, free of charge, to labor in the cause of ministerial relief. His heart went out to the old preach-

ers and their families in warm Christian affection and it was his purpose to devote the remainder of his life to their support. Knowing his rare qualities of mind and heart the board was quick to avail itself of his generous offer and made him corresponding secretary.

He had but just begun his work, making a most favorable impression wherever he went, when death claimed him.

Resolved that, while we looked forward with great pleasure and expectation to his fellowship and stimulus in the work of our board, we bow to the Divine will, and pray that the grace of our Heavenly Father may abound in the lives of all those whom he loved and whom he has left behind.

Resolved that we extend our sympathies especially to the family and immediate relatives and assure them of the high esteem in which Bro. McCleary was held by us and by all the brotherhood who knew him. The memory of him will ever be precious to us.

A. B. Philpott,
Jabez Hall,
Committee.

Chaplain J. B. McCleary.

Resolution adopted by the Chicago Ministers' Meeting on the death of Chaplain J. B. McCleary:

Having learned with profound regret of the death of our beloved brother, Chaplain J. B. McCleary, we, the Christian Ministers' Association of Chicago, of which he was a worthy and honored member, desire to express our high appreciation of the splendid Christian character and of his faithful and efficient services as a minister of the Gospel of Christ.

We recognized in Bro. McCleary a manly man, a true Christian and an able minister of the Lord. Though only a short time a member of our association, we had learned to highly prize his comradeship and shall sadly miss from our meetings his genial presence.

Wise in speech, modest in bearing, he lived in kindly sympathy with all about him and looked with hopeful vision into the future.

To his sorrowing wife and children we express our profound sympathy in the great bereavement that has befallen them, rejoicing, too, that they sorrow not as those who have no hope.

To his comrades of the army we extend our sympathy and commend to them the shining example of this true soldier of the cross, who never faltered in his loyalty to his leader.

He was faithful unto death and has entered into the reward of the righteous.

Committee in behalf of the ministers' meeting:

A. J. White,
Bruce Brown,
J. W. Allen.

Collinwood, O.—"Apportionment \$30. Raised \$40."—J. N. Scholes.

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NOTES AND PERSONALS

A. R. Adams, Macon, Mo., reports
two more accessions at regular serv-
ices.

R. Leland Brown is in a meeting at
McLeansboro, Ill. Ten confessions the
first ten days.

Send for a sample copy of our Bible
School Quarterly. Ten cents per copy
or 40c per year.

Frank Thompson of Pine Bluff, Ark.,
is assisting his brother in a meeting
at Hebron, Ind.

"Christian Melodies" are fine and
our people are delighted with them.—
Jos. A. Serena, Havana, Ill.

W. A. Ballamy reports 105 accessions
to the Bethany (Evansville, Ind.)
Christian church last year.

J. Will Walters of Red Oak, Ia., re-
ports \$375 raised for missions and a
great spiritual uplift as the result.

J. V. Coombs began a meeting at
East St. Louis, Ill., on the 18th, where
he can be addressed till April 10th.

F. C. Huston reports meeting twelve
days old—Wilkinsburg, Pa. Forty-three
accessions. Church only two years old.

The after effects of the meeting
held at the Central church in Decatur
are good. Three were added last Sun-
day.

J. M. Gibson has been traveling in
the land of the "Antia." He has had
three discussions on instrumental mu-
sic, preached 200 sermons, had 40 ac-
cessions, 23 baptisms.

F. L. Noblitt, South Side church,
Kansas City, Kan., is in a meeting
with increasing interest. Sixteen added
to date.

J. F. Richardson, Reidsville, N. C.,
has been holding a short meeting. He
is highly commended as a preacher
and lecturer.

The church at Berlin, Ill., has re-
cently bought a new parsonage. They
have retained Geo. Bullock another
year. Two accessions.

Thomas P. Ulliam, Traverse City,
Mich., writes: One baptism, seven con-
fessions, three from Presbyterians,
one from the Methodists.

Meeting at Liberty Ridge, Neb.,
closed with twenty added. J. L. Jack-
son, pastor. J. Edward Chitter, evan-
gelist. L. L. Elper, singer.

O. T. Maple, Lawton, Okla., writes:
Three added yesterday. Sunday school
revival is on. Attendance and collec-
tion 30 per cent increase.

During the past two weeks the For-
eign Society has received three gifts
on the annuity plan, aggregating \$3,-
300. Others are expected soon.

The meeting at Prescott, Ia., closed
with fine audience. Thirteen by acce-
sion, ten by confession. J. W. Walters
preached three nights.—W. F. Collins.

There has recently been added on
the annuity plan to the Church Ex-
tension Fund by a California sister
\$100. For information on the annuity
plan address G. W. Muckley, cor.
secy., Kansas City, Mo.

Send us one new subscriber at the
one-dollar rate and get a correct and
convenient self-pronouncing lesson
commentary on the International Sun-
day school lessons for 1903. By Rev.
J. M. Coon, A. M., LL. B.

H. H. Etwinger of Hebron, O., re-
ports an excellent meeting of 27 days.
W. L. Neal of Wooster did the preach-
ing. Thirty-one added, twenty-three
by baptism. Two by obedience and
five by letter previous to meeting not
reported.

Andrew Scott, Pontiac, Ill., writes:
There were two additions to the
church here yesterday, making eleven
added since last report. Among the
number are a high school professor
and wife, three physicians and the
wife of a physician.

Mary J. Tuttle, one of Illinois' faith-
ful Disciples, has just given our Na-
tional Benevolent Association an an-
nuity of \$500. Parties wishing to
know more of this method of mutual
assistance may write Gen. Sec. Geo. L.
Snively of St. Louis.

Lee H. Barnum has been called for
the third year at Horton, Kan. This is
a new precedent for this church, cer-
tainly a good one. One added last
Sunday. Eight since Jan. 1. The
Christian Endeavor has started a mis-
sion in West Horton school house.

J. P. Myers of the University of
Chicago supplied the pulpit of the
Richmond Street church, Buffalo, N.
Y., March 8. Bro. Myers will complete
his work at the university in a short
time and will be ready to locate. The

church that secures his services will
be fortunate.

I. J. Cahill, Dayton, Ohio, writes: S.
H. Bartlett assisted the Central church
in a meeting in February with 36 ac-
cessions. Bro. Bartlett is a good work-
man. His sermons are striking and
convincing. Nearly all the additions
were adults. Nineteen were males.

Bro. Jos. A. Serena writes us from
Havana, Ill.: "We are in great meet-
ing. Harold D. Monser is doing the
preaching and the house is filled. Al-
though the seating capacity is 500, we
turned away a good sized audience
last night. Forty additions to date."

G. T. Rutledge, Philadelphia, Pa.,
writes: Have just closed my fourth
meeting with the Third church. Thirty-
four accessions. Bro. Rutledge is in
his sixth year of pastorate. The church
is in splendid condition—400 active
members and over 500 scholars in
Sunday school.

H. C. Shaw, Prairie Depot, O., closed
a four-weeks' meeting with home
church. Thirty-six accessions, four re-
stored. The church surprised the pas-
tor at close of meeting with a purse
of \$50. He is now assisting W. C.
Walters of Toledo, Ohio, in a short
meeting.

The church at Newman, Ill., has
been in a meeting with the pastor, J.
G. McNutt, with twenty additions. Bro.
McNutt took sick. Bro. W. F. Shaw
was called to assist. Three young men
added since he came. Bro. McNutt is
better. Plans are being made to build
a new brick church.

WAS REFUSED LIFE INSURANCE.

Rejected on Account of "Coffee
Heart."

Life insurance companies have fully
established the fact that the use of
coffee causes an organic derangement
of the heart, shortening the long beat
and imperiling life. For this reason
habitual coffee drinkers are refused
life insurance in many cases. A well-
known merchant of White's Creek,
Tenn., proprietor of a large store
there, says: "Three years ago I was
examined for life insurance and to my
surprise was rejected because my
heart action was at times out of place
15 beats in 60.

"I consulted several good doctors
and was invariably asked by them, 'Do
you drink ardent spirits? use tobacco?
or drink coffee?' To the first I an-
swered, 'Very little,' to the second
'No,' to the last 'Yes,' and they would
all say, 'Quit coffee.'

"I determined to do this. I had read
about Postum Cereal Coffee and
bought and used it and I liked it as
well as the best of real coffee and as
a result of its use in place of coffee I
find myself without a skip in my heart
action and I can get insurance on my
life cheaper by 25 per cent (notwith-
standing the advance in age) than I
could when I first commenced using
Postum." Name furnished by Postum
Co., Battle Creek, Mich.

THE OLD RELIABLE

ROYAL
BAKING
POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

J. H. O. Smith has just closed another great meeting with home forces at Valparaiso, Ind. There were 146 additions.

The managing editor of the Christian Century acknowledges receipt of invitation to the fiftieth anniversary of the marriage of Mr. and Mrs. Jno. W. McGarvey of Lexington, Ky.

D. W. Moore, pastor of the South Street church, Springfield, Mo., and V. E. Ridenour closed a very successful meeting at Topeka, Kan. Seventy-four accessions. Bro. Moore has begun his sixth year at Springfield with increase of salary. On account of meeting being canceled Bro. Ridenour can assist pastor or evangelist in April.

Dr. Chilton, father of C. M. Chilton, pastor of First Christian church in St. Joseph, died at his home here March 9th, aged 64 years. He was a loyal and devoted member of the Christian church all his life. Both of his grandfathers were pioneer preachers in Kentucky. Funeral services were conducted here to-day by J. E. Davis, O. W. Laurence of Maryville assisting.

Evangelist J. Orville Walton and wife, Belle Ford Walton, have closed a four weeks' meeting with J. T. Sapp, Summum, Ill. There were seventeen baptisms and four otherwise. It was considered a very successful meeting. The work of Bro. and Sister Walton is spoken of in the very highest terms. Bro. Sapp recommends them to any church wanting a good meeting.

The Peoria, Ill., church is to have an anniversary celebration and supper, April 10th. J. P. McKnight of Okaloosa, Ia., former pastor, and wife, are to be the guests of honor. The occasion marks the completion of G. B. Van Arsdall's third year as pastor, H. H. Jenner's first year at the Howett Street chapel, and the birthdays of J. P. Darst, J. J. Brown and other prominent workers.

The Atlantic Monthly for March opens with a recent address by Cap-

tain A. T. Mahan on "The Writing of History," a paper of rare merit and will be eagerly read by all. Among other notable articles are "Real and Sham Natural History," by John Burroughs; "Academic Freedom," by President Arthur T. Hadley; "The Question of Franchises," by George C. Sikes.

The Bible School Quarterly for the second quarter is now on the press and will be ready within the course of a few days. This edition will have a few improvements over the preceding one, such as cover, lighter paper and the typographical work will be much better. Sample copy of this may be had for ten cents, or by sending us two new subscriptions at the special rate of \$1.00 we will send the Quarterly for one year, free.

B. F. Stalling, Harper, Kan., writes: Seven baptisms at Bluff City on Sunday and six Monday from regular services, all by confession. One from M. E. church, by letter; one from Reform church at Bluff City since last report (at regular services); also one by confession and baptism at Harper since last report. I have resigned at Harper. I am giving half time to Bluff City and half time to Valley Center. Will give Valley Center full time after May 1st.

The March McClure's is one of the best numbers they have issued. "The Shamelessness of St. Louis," by Lincoln Steffen, is an article to be read by every American. It is a powerful arraignment of municipal corruption. It would seem that Minneapolis is a model city in comparison. "The Jailor of the Cook County Jail," "The Price of the Trust Building" and "The Trail of the Trolley" are of special interest.

We have a few books, "Our Union, Methods for Christian Endeavor Conventions," by Amos R. Wells, one copy of which we will give to anyone sending us one new subscription to the Christian Century at the special rate of \$1.00. As there is a limited number of these books it will be well to send the names in at once. We also have a few "Juvenile Revivals, or The Philosophy of the Christian Endeavor Movement," by Thomas Chalmers, one of which we will also give for one new subscription at the \$1.00 rate.

S. R. Maxwell, formerly of Richmond, Va., is now preaching at Valdosta, Ga. Under his leadership they are erecting a fine church building which will cost probably \$12,000. In addition to his church work Bro. Maxwell is proposing to get out a book, "The Unseen Universe and Its Laws," which will treat of all such movements as Christian Science and kindred systems. We once had a delightful visit at Valdosta, when Bro. Adams was pastor, and congratulate Bro. Maxwell on his work with such a noble people.

Grant E. Pike, pastor at Sweetwater, Texas, writes: Mrs. Dr. Rijnhart has been with us. We arranged to have her speak in the Opera House.

All the ministers in town were present. House crowded. Offering, \$10, and eight subscriptions taken for her book. She is a good lecturer and has a great theme. Three additions since last report.

The meeting at Richmond, Mo., conducted by Evangelist R. A. Omer and the pastor, C. C. Hill, resulted in 42 additions. Nearly all by confession. The Richmond church has long been one of the substantial mission churches. During the meeting Bro. Hill and wife celebrated their 14th anniversary and the ladies of the church remembered with a purse of \$40.

The Anti-saloon league of Illinois has been waging an unceasing warfare in behalf of the cause of Christian Citizenship for the past year. It has become the officially recognized agency of the churches in Illinois for the securing the passage of an adequate local option law providing for actual home rule on the saloon question. The need of a large subscription is necessary to carry on this work. The issue is forced squarely upon us. The Christian citizens can have whatever they really want.

Additions Reported Last Week.

By baptisms, 2,140; by letters and statements, 158; from Methodists, 51; from Presbyterians, 20; from Baptists, 29; from Advents, 4; from Catholics, 2; unclassified, 119; total, 2,523. Dedications, 2.—M. L. Buckley.

Atchison, Kan.—"First church raised apportionment."—W. S. Priest

COLLEGE PROFESSORS.

Talk of Foods.

The New York papers recently contained a long account of the so-called discovery of a celebrated professor in one of the leading universities. The "discovery" related to a new and successful way of treating wheat and barley to prepare the starchy part by dry baking, so it would be made more digestible and nutritious. Thereupon Prof. Livingstone commenting on the discovery of the other Professor says: "A discoverer who was a business man first and a scientist afterward found that such foods could be made more digestible when cooked with dry heat instead of by boiling in water, and has already placed on the market the food which he discovered prior to Dr. —." This refers to Grape-Nuts, the most scientifically made food known. Grape-Nuts can be easily digested by babies or anyone with a weak stomach and the food contains the most powerful rebuilding element known, particularly as relates to the rebuilding of the brain and nerve centers. It is a delicious food requiring no cooking but ready for instant service just as it comes from the package. A recipe book free in each package describes many delicious dishes made from Grape-Nuts.

CHICAGO DEPARTMENT

Bush Temple of Music.

Four weeks ago Bro. Chas. A. Young of the Century preached for Dr. Hall, owing to the latter's absence on a lecturing and business trip. An accurate estimate of last Sunday's attendance offered in the fact that I printed and personally superintended the distribution of 700 programs, one to each person, and the supply was insufficient. It was predicted that, with but one service, our wonderful choir would disintegrate. The regular attendance of choir members has never decreased, and has been greater each of the past three Lord's days than ever before, night or morning. E. E. H.

Douglas Park.

This church has raised its apportionment for foreign missions. On Lord's day a young man made the confession in the morning and was baptized at the evening service. Our meeting with home forces will continue through March. Come and visit us at the church on Turner avenue, just north of Ogden avenue.

C. L. W., 698 S. Turner avenue.

Englewood.

Our pastor, Bro. C. G. Kindred, preached a most excellent sermon Sunday morning on Christian growth. At the close of the service one made the good confession.

Sunday afternoon Bro. Newcomer, who has been holding protracted meetings at Garfield church, brought six persons to our church for baptism.

Our Bible school has entered upon a red and blue contest. The buttons were distributed and much enthusiasm was manifested. Bro. Wm. Madison leads the blues and Sister Mabel Cass the reds.

The young men's Bible class (or class No. 43) report a pleasant time at their social last Tuesday evening.

In last week's communication from this place we meant to say twenty-five churches were represented at the C. W. B. M. meeting instead of five.

F. A. M.

The lady who exchanged fur collars at the Englewood C. W. B. U. rally March 5 may receive her own by writing to Mrs. H. C. Waite, 698 S. Turner avenue, Chicago, who is very desirous of securing her own collar.

First Church.

We are happy to report that at our Sunday morning service we had a large and appreciative audience to listen to the able sermon by Bro. Allen. Subject, "Keeping the Faith."

Two confessed their faith in Christ. One came from the Episcopal church.

Hyde Park.

There were three additions last Sunday. The audience was the largest the church has ever had at a regular service.

Dr. T. L. Comparette addressed the Sunday Evening Circle on his observations of Protestantism in Italy, where he studied last year.

The Sunday school children meet on Saturday afternoons to practice the songs in the new books and to prepare Easter exercises.

We have three representatives at

the congress in Des Moines this week. Rev. Bruce Brown preaches for the church Wednesday evening.

Jackson Boulevard Church.

On Thursday evening occurred the installation and reception of Bro. Darsie as our pastor. Bros. Stevenson, Ames, Hall, Allen, Scoville, Brown, Kindred, Ott and Waite were represented on the program. Bro. Darsie responded. Prof. Clement B. Shaw and Mrs. N. C. Safford delighted us with their solos. The Arion quartette

A GOOD BANK STOCK

PAYING 12 PER CENT. DIVIDENDS FOR SALE

at the present time would sell readily at \$2.25 to \$2.75 for each dollar par value, and would be considered a good investment at such a figure, because the banking business is supposed to be profitable.

But let us look at some of the uncertain features of such an investment:

In the first place there is the "Double Liability" feature. That is, in case the bank fails, every stockholder may be compelled to pay in the full par value of his stock, in addition to whatever he may have paid for the stock in the first place.

Then the Bank's Credit is extremely sensitive. A Bank has many and various obligations which must be satisfied with extreme promptness—a few hours delay may be fatal.

Any little disturbance in financial or business conditions may precipitate a "Run" which is very likely to prove disastrous to your investment.

This list might be extended almost indefinitely, but these few illustrations will suffice.

NOW ALL THESE UNCERTAINTIES HAVE BEEN ELIMINATED

In the case of the WINFORD OIL COMPANY. There is NO "Double Liability" or any liability of any kind or description. The purchaser of the stock of this Company, having paid for the same, has no further liability whatever. The stock of the Winford Oil Co. is fully paid and absolutely non-assessable.

The Winford Oil Company's CREDIT is safe. This credit can not be impaired because it cannot get into debt, except for new wells, and these will pay for themselves quickly.

The Winford Oil Company does have "Runs," and will have all the time. The OIL "RUNS" from the wells to the company's storage tanks and then to the lines of the Pipe Line Co. and thus to market.

THESE "RUNS" ARE HIGHLY PROFITABLE

for they enable the company to pay dividends. The present "Runs" pay one per cent. monthly, but every stockholder wants

MORE "RUNS"—MORE DIVIDENDS

and that is the reason, and the only reason, why some of the stock of the Winford Oil Company can be purchased now. The Winford Oil Company's stock is

AS GOOD AS THE BANK STOCK

referred to, because it pays the same

12 PER CENT. DIVIDENDS NOW.

The Winford Oil Company's Stock

IS BETTER THAN THE BANK STOCK

because these dividends can be doubled, and because all possible uncertainties have been eliminated. The Winford Oil Company's stock

IS WORTH AS MUCH AS THE BANK STOCK

but the price for the present is one dollar and ten cents per share.

DON'T YOU THINK
DON'T YOU THINK
DON'T YOU THINK
DON'T YOU THINK
DON'T YOU THINK

this stock is CHEAP at this price?

this stock will soon be worth double this price?

You had better get hold of some of this stock while you have the chance?

the Winford Oil Co.'s references, as given last week, are good enough?

You had better act once

Address F. E. HAYNER, Secretary,

WINFORD OIL COMPANY,

511, 59 Clark St.,

CHICAGO.

sang sweetly and our Sunday school orchestra furnished sweet music for the occasion. It was a feast of good things. The auditorium was beautifully decorated with palms, ferns, cut flowers and Old Glory. At the close of the program the large audience were invited to the lecture room, where they were served with light refreshments by young ladies in Japanese costume. The lecture room was decorated to represent a Japanese palace. It was one of the most pleasant evenings this church has ever known. Great credit is due Bro. L. S. Adams, who designed the decorations.

On Sunday our audiences were good at all services.

The morning subject was "Roll Ye Away the Stone."

The evening service was evangelistic and the sermon was on the subject, "Seek Ye the Lord." The thought was emphasized that now is the time to seek the Lord.

There was one addition to the membership at the morning service.

We began a two weeks' series of evangelistic services last Sunday and we are hoping and praying that many souls won for Christ will be the result of these meetings.

Monroe Street.

There were three additions by letter last Sunday from a sister church.

The interest in the mid-week hour of counsel and prayer is growing. There were thirty-eight present last week.

On last Friday evening thirty young men gathered around the tables spread for them in the dining rooms of the church by the King's Daughters. Many of the young men had never met before. A spirit of good fellowship prevailed. Toasts were responded to by Prof. Ott, Wm. Layton and others. The young men, feeling that they had a common interest, organized an association to be known as the "Altruists." Their purpose is to develop different departments of activity—social, recreative, literary, musical, industrial, religious—making all contribute to the building up of character, of Christian manhood.

A one-dollar Laughlin Fountain Pen will be sent to any one of our readers who will send us two subscriptions at the one-dollar rate.

Chicago, Ill.—"We (the First church) passed our apportionment of \$100 and raised \$105.80."—J. W. Allen.

Arlington, S. D.—"Apportionment \$30. Raised \$44."—Arthur H. Seymour.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier) says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

North Side Christian Church.

The presence of new faces at every service leads us to again mention our location—Sheffield avenue, corner of Montana street, one block from Fullerton avenue trolley line and Fullerton avenue elevated road station, also two blocks from Lincoln avenue line.

Sunday morning the congregation was greeted with a strong sermon by Brother Brown on "The Unselfish Life." The main thought throughout was that the unselfish life, the life that makes sacrifices of personal ease and other things is the only righteous, reasonable, happy Christian life. In the evening one of the largest congregations of the season listened to a strong sermon by the pastor on "Relics of Barbarism." It was shown that many such relics cling to us, some of them harmfully, and much to our discredit. In the Sunday school the lively interest in the red and blue contest continues. The reds appeared to a little better advantage at the start, but the blues showed the best recent advance, so the reds must look close to their laurels.

Next Sunday's sermon in the morning will be "The Hidden Life"; in the evening, "Where Is My Wandering Boy To-night?"

The Christian Endeavor Society wishes to express its sympathy with Mrs. Jane McKeed and family in the recent loss of their son Alexander.

Second District Illinois Missionary Society.

Notice having been previously given, a meeting was held March 2 at Grand Pacific hotel to consider the need and advisability of organizing the "Second District" of our state missionary convention, comprising the counties of Cook, Lake, McHenry, Boone, De Kalb, Kane, Du Page, Kendall, Grundy and Will.

C. G. Kindred was elected chairman and J. W. Allen made secretary of meeting. The roll call of churches showed 14 represented by delegates, from one to three each.

A motion to proceed in the organization of the district was offered by Bro. Marion Stevenson, and in the discussion of this question among other reasons it was urged that such action would bring into vital touch and co-operation the present efficient work in Chicago and that of our great brotherhood in the state, through its missionary board, and thereby extend the organized effort of both into these churchless counties, which are rapidly filling up with suburban homes and a new people.

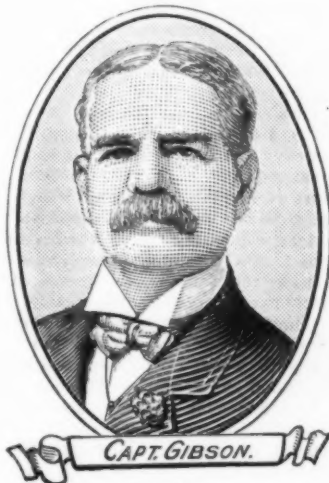
The motion carried by unanimous vote, whereupon the following board of management was elected:

C. G. Kindred, president; Clare L. Waite, vice president; E. M. Bowman, recording secretary; W. R. Faddis, treasurer; A. Larrabee, corresponding secretary; Col. D. H. Darling, Will county; J. W. Balton, McHenry county.

A. Larrabee, Cor. Secy.

DON'T NEGLECT YOUR KIDNEYS

Because If Kidney or Bladder Trouble Is Permitted to Continue, Fatal Results Are Sure to Follow.



AN interesting letter to our readers from Capt. Woolman Gibson of Washington:

Washington, D. C., Dec. 11th, 1902.
Having seen numerous articles so highly recommending Dr. Kilmer's Swamp-Root for the cure of kidney and bladder complaints, I concluded I would try it. I wrote Dr. Kilmer & Co. for a sample bottle of Swamp-Root, and it came promptly. After taking the contents of the sample bottle I experienced some relief, and then bought from my druggist a supply. After taking the contents I experienced much relief. My kidneys and bladder resumed their normal condition, the pain in my back left me, and I felt like a new man. I had been treated by the doctors for uric acid and also for what they termed catarrh of the bladder and kidney trouble. I am constrained to admit that Dr. Kilmer's Swamp-Root, so far as my experience goes, is a great boon to the human family, and I feel it my duty to add my letter to the thousands of others received in praise of this wonderful medicine. This testimonial letter can be used as you see fit. I remain, truly yours,

Capt. Woolman Gibson
No. 1220 H St., N. W.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and indorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Christian Century.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPRINGFIELD NOTES

By OLIVER W. STEWART.

(Special correspondence of the Christian Century)

Springfield, Ill., March 6.—This has been an extremely busy week. I put in from twelve to fifteen hours a day in an effort to serve the people of the state of Illinois.

I make it a rule to be at my desk by nine o'clock in the morning. Mail is heavy and it takes an hour to get it arranged and answered. I send almost everything to Chicago, where the answers are written, notations on the letters indicating what I wish said. The House is called to order at ten o'clock and remains in session until after twelve, often until nearly one.

Committee meetings in the afternoon begin at two o'clock, and with me this week they have lasted all afternoon and evening. Tuesday night and Wednesday night I was at the capitol until about eleven o'clock attending meetings of the committee on labor and industrial affairs and a joint committee meeting of the committees on labor and penal and reformatory institutions. We agreed to report out from the labor committee what is looked upon as a most excellent child labor law. I hope it will pass. Among other things it provides that no child under sixteen years of age shall be employed in any theater, concert hall or place of amusement where intoxicating liquors are sold. Many other provisions to safeguard the lives and health of children are incorporated in the bill.

The committee on sanitary affairs, of which I am a member, held its first meeting on Thursday. We reported out a bill to increase the number of factory inspectors from ten to eighteen. There is general objection to increasing the number of offices, and this bill also provides for increasing the salaries of all who are engaged in the inspection department. On general principles I dislike that feature of it myself, and for that reason may vote against it finally.

There was a hearing in both House and Senate on the Anti-Saloon League bill on Wednesday. I attended the hearing before the House committee on elections, of which I am a member. There was a large number of visitors. Indeed it was the largest number of people I have seen at any hearing of any kind since I came to Springfield, but strange to say it was the most business-like and concise as to speeches and procedure that we have had. The general impression is that those who talk on either the temper-

ance or the saloon question never know when to quit. The hearing before the elections committee occupied less than an hour of time. The speeches were from distinguished preachers and laymen from all over the state. They spoke directly to the point, usually occupying only two or three minutes. They made their points clearly, answered all questions promptly and left the committee room within an hour, which was considered a remarkable thing. I understand that an equally good impression was made on the Senate side before the license committee. One week later was set as the time for hearing the opponents of the bill. I will be surprised if they make as good a showing as was made by the friends of the measure. I took occasion to explain to the elections committee before the hearing that I intended to support the bill because I felt it to be a move in the right direction. I explained that it was not a prohibition party measure, that we of the prohibition party would never accept it as a finality. I also asserted that so far as our party is concerned if I consulted that alone I would hope for the defeat of the bill. I am satisfied that holding this measure in committees or killing it there or defeating it on the floor of either house will mean the addition of thousands of votes to the prohibition party in Illinois in the next campaign. The people of the state are profoundly stirred. They believe the time has come for legislation against the saloon. Ultimately the prohibition party position will be sustained by the people. I have no fear of that. It would be to our immediate advantage to have the bill defeated, but I intend to support it because of the real merit I believe there is in it, on the theory that the prohibition party will be well able to take care of itself and that if it can finally be hurt by any right move it should be.

The committee on elections considered the bill to give the ballot to taxpaying women as to offices that have to do with the assessing or collecting of taxes. An effort was made to have the bill reported out with the recommendation that it pass, but that motion was defeated.

The question of woman's suffrage has been considered on the floor of many legislative assemblies this winter. I think Illinois is one of the few states that so far has absolutely refused even to allow the matter to be considered. It is amazing how easy it is to stir the hearts of the people about the condition of the people in the Philippine Islands, or to stir the hearts of people as to the outrages perpetrated upon another race in our own land, or to move the people on any question of human liberty or justice or right, and how hard it is to get any consideration as to the question of the right of the women to a voice in the affairs of government. Men who constitute the government will

tax her, they will make laws for her, if she violates them they will punish her by juries made up of men in courts presided over by men, and if a few women cry out under this manifest injustice, even come to the legislative assembly to ask for relief, they are compelled often to see their bills refused even a chance for consideration on the floor. To me the whole thing appears as a travesty on liberty and right.

Springfield, Ill., March 13.—The opponents of the Anti-Saloon League bill had their hearing this week. It had been understood that the friends of the bill would have an hour, which they took last week and finished in less time than was allotted them. A rule had been passed that the opponents of the bill should have an hour. After taking more than that length of time, they requested to be given another hearing, which the committee granted. Their request for more time was a confession of the weak showing which they made. They never once touched the fundamental proposition which is to be found in the bill; that is, the right of the people to pass on the question for themselves. Their time was taken mainly in captious objections to some minor features of the bill, which are unimportant, and the rest was an attempt at argument against prohibition, which is not the issue in this case. I imagine, however, that they are not at all worried over their poor showing, as they show a quiet confidence that they have the legislature in their grasp and can prevent the enactment of any laws which are distasteful to them. The final hearing will be had next week, after which I believe the committee will take the bill up and report it out with amendments.

Special Price, \$1.

"Our Plea for Union," 75c. The Christian Century, \$1.50. Your subscription advanced one year and "Our Plea" free for two new subscriptions and two dollars.

Back to Christ

By SPENCE.

ONE DOLLAR

Sent FREE to any reader of the Christian Century for one new subscriber at the regular price

\$1.50

or for two subscriptions at the special one dollar rate.

Cash price of the book, \$1.00.

Home Treatment for Cancer.

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

Special Telegrams.

Meeting fifteen days old; 98 additions; dedicated to-day. Raised \$4,000. Continue indefinitely, interest great.—Wilson and Davis, evangelists, Pendleton, Ore.

Harold E. Monser has had seventy-four additions to date. Meeting continues.—J. A. Serena, Havana, Ill.

Greater New York.

The annual dinner of the Disciples Union of Greater New York and vicinity was held in the parlors of the Lenox Avenue Union church, 41 W. 119th street, Tuesday evening, March 10, at 7 o'clock. The parlors of the church had been tastefully decorated by the ladies of the Lenox Avenue church and presented a charming appearance. One hundred and ten persons, members of the Union and guests, representing all our churches, sat down to the banquet table. It was a representative gathering. All the pastors were present except Jno. L. Keevill of the Green Point church, Brooklyn, who was engaged in special evangelistic meetings. Francis M. Applegate, president of the Union, presided. After the bountiful feast provided by Caterer Furst came the proverbial "feast of reason and flow of soul" (no flowing bowl), which consisted in addresses as follows: "Our Local Churches in Relation to the World for Christ," Mrs. F. H. Moore; "Winning New York for Christ," Rev. S. G. Inman; "Denominationalism," Rev. J. L. Garvin; "The King's Treasury," Rev. R. P. Shepherd; "The Coming Days," Rev. J. P. Lichtenberger; presentation of the work of Disciples' Union, Rev. B. A. Denham; presentation of work of Evangelistic Board," Rev. M. E. Harlan, LL. D. Miss Margaret Stephens, soloist.

This was the sixth annual dinner of the union. The annual dinner is the great occasion of the year among New York Disciples. The union is composed of members of our churches and friends, who pay the annual fee of \$1. There are about 100 members in the union. "The Building League," under the management of the Evangelistic Board of the union, is composed of those who pledge themselves to pay \$5 upon the purchase of every new lot and the building of every new church under the direction of this board. Ten new members of the league were secured at the dinner, making 96 members in all.

Program of Missouri Christian Lectureship, To Be Held at Warrensburg, April 13-16, 1903.

Monday, April 13—8:00 p. m., lecture, "Unity of the Work of Luther and Campbell," President B. A. Jenkins, Kentucky University. Tuesday, April 14, 9 a. m., discussion of lecture; leader, Geo. L. Peters, Mound City; 11 a. m., lecture, "Elements in Pulpit Power," O. W. Lawrence, Maryville; 2 p. m., discussion of lecture; leader, L. J. Marshall, Independence; 8 p. m.;

lecture, "The Plea of the Disciples the Ultimate Protestantism," President B. A. Jenkins. Wednesday, April 16, 9 a. m., discussion of lecture; leader, Crayton S. Brooks, Jefferson City; 11 a. m.; lecture, "The Apologetic Needed Now," Geo. H. Combs, Kansas City; 2 p. m., discussion of lecture; leader, J. N. Crutcher, St. Louis; 8 p. m.; lecture, "Ministerial Education," President J. P. Greene, William Jewell College, Liberty. Thursday, April 16, 9 a. m., lecture, "The Midweek Service and Its Readjustment," C. H. Winders, Columbia; 10 a. m., discussion of lecture; leader, D. W. Moore, Springfield; 12 m., adjournment J. H. Hardin,

W. J. Lhamon,
W. F. Richardson,
Committee.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by the leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to anyone who is not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

J. G. Waggoner Resigns.

After three and a half years Bro. J. G. Waggoner resigns his work at Princeton, Ill., to answer the call of Eureka College for a field secretary. The church and preacher reluctantly part, but for the larger interests of the church duty seems to require it. The Lord has greatly blessed the church under his ministry. It has had a net growth of more than fifty per cent. All departments are in good working order. Six regular standing committees do good work. A sacred literature class is full of usefulness. Harmony and peace prevail. The church has paid to missions \$637.35, outside benevolence \$101.45, church repairs \$823.90, besides settling some old accounts and paying regular expenses. Dr. G. W. Taylor, an old veteran, gave \$3,000 to missions, \$2,000 to church extension, the annuity plan, and a \$1,750 parsonage to the church. Total offerings above regular expenses, \$8,312.67. Truly the Lord has blessed the church and it is richer in spirit and purse than three years ago. "It is more blessed to give than to receive."

Our "Plea for Union and the Present Crisis," by Dr. Herbert L. Willett. This book is a careful inquiry into the position of the Disciples of Christ and is worth the reading. Price, 75 cents.

The Christian Century Company, 358 Dearborn St., Chicago.

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If you want a fine book on the philosophy of the Christian Endeavor movement free, send us one new subscription to the Christian Century. Regular cash price, \$1.50.

SPECIAL ANNOUNCEMENT!

"ALTAR STAIRS"

A
NEW
SERIAL
STORY.

By JUDGE CHARLES J. SCOFIELD,

Author of "A Subtle Adversary."

Commencing Soon in the Christian Century.

Notes on the March Offering.

The reports from the offering up to date are encouraging. In most parts of the country the day was favorable. To be sure, only a small number have as yet been heard from. Most of those that have reported are rejoicing over a marked increase as compared with last year. The services were inspiring and joyful. More and more missionary days are coming to be regarded as red-letter days in the churches. They are anticipated with emotions of delight. This is as it should be, for the Lord loves the cheerful giver.

The entire month of March should be devoted to the offering for foreign missions, if necessary. If for any reason it was not taken on the first Sunday it should be taken later. If it fell below the amount of the apportionment the balance should yet be secured. Those who chanced to be absent should be looked after. No one should be deprived of the privilege of giving to send the gospel to all the ends of the earth. No church should be satisfied until a worthy amount is raised.

Some churches report that they have raised the full apportionment, and will have a place on the Roll of Honor. Others have raised twice as much; some have raised five times as much as they did last year. Those that have done most speak of the ease with which they did it, and the joy that filled all hearts when the amount raised was announced. No one has yet alluded to the fact that any sacrifice has been made. Our giving has not yet reached that dignity. We are giving what we can well afford to give.

The March offering should be forwarded promptly to F. M. Rains, box 884, Cincinnati, Ohio. If this is done there is no danger that it will be diverted to some other cause. The donors should watch for the next issue of the *Intelligencer* to see that the full amount raised has been remitted. That will prevent any mistake in the future. It will enable the managers to form their plans for the future. Candidates are anxious to know whether they can be sent out or not this year. The workers on the field are anxious to know what they can expect in the way of new buildings and other equipment.

Good Reports From the March Offering.

Bellaire, Ohio.—"Tis done, the great transaction's done. And maybe you think we are not happy; \$375 in sight, and still there's more to follow. This with the Sunday school offering will easily make us a 'Living Link.'"
—Sumner T. Martin.

Mayfield, Ky.—"Raised \$346.77. With the offerings which generally come in as aftermath we expect the sum total to reach \$400."—Roger L. Clark.

Columbus, O.—"Central church will double its offering for foreign missions of last year. Apportionment \$100. Raised \$135."—R. W. Abberley.

St. Louis, Mo.—"Central church falls into line of the Living Link churches. As much given in a single effort to-day in the public service as was secured from all departments last year. Yours for the \$200,000. We must have it."—Howard T. Cree.

Princeton, Ky.—"A beautiful day, a good offering. The end is not yet. We will go at least 40 per cent beyond our apportionment and more than double last year's offering. Will give full report on March 9 or 10."—Clarence H. Poage.

Frankfort, Ky.—"Our March offering is truly 'a revival of religion.' We had not only the most beautiful, enthusiastic and general offering in our history, but after the missionary sermon, in response to the Gospel invitation, we had eight additions, six by confession and there are more to follow."
—George Darsie.

Effingham, Ill.—"Largest offering in the history of the church. More than doubled our apportionment."—D. R. Bebout.

Havana, Ill.—"Doubled apportionment for foreign missions and more to follow. Harold E. Monser is in a great meeting here. Fourteen additions in first twelve days. James A. Serena.

Chicago, Ill.—"The church at New Carlisle has raised its apportionment and more for foreign missions. May God bless you and the March offering. It is the greatest and best work in the Kingdom to-day."—J. P. Myers.

Flanagan, Ill.—"Apportionment \$50. Raised yesterday \$80.65. Twenty-one yet to hear from."—O. L. Smith.

Massillon, O.—"Our offering for foreign missions is \$123 so far. Others to hear from. The members say it is

their best offering by far."—George Darsie, Jr.

Augusta, Ky.—"We reached our apportionment."—H. C. Bowen.

Terre Haute, Ind.—"Yesterday we almost doubled our apportionment. Do missionary offerings cut down offerings for local expenses? Although we took the two collections for missions yesterday, our collections for local expenses were as large as the church has ever had."—Leonard V. Barbre.

Richmond, Va.—"Had good day yesterday. Raised apportionment and more to come in yet. God bless the churches and preachers who did their duty by this great cause yesterday."—P. A. Cave.

Tuxedo, Mo.—"We will reach \$35 or more as our offering. We feel that under the circumstances this is a remarkably fine showing. May God bless you and the great cause you represent."—J. A. Bennett.

Bowling Green, O.—"You raised our apportionment to \$175. Yesterday we raised \$186. Will raise that to \$200. Best offering yet. The Toledo rally, to which we sent 20 delegates, 3 rousing missionary sermons, a local rally and a willing membership, are the causes."—J. R. Ewers.

Newton Falls, O.—"Apportionment \$50; raised \$52. Think we can make it \$60 or \$70."—G. P. Simmons.

Coffeyville, Kan.—"Our treasurer will forward draft to you to-day. We more than reached our apportionment."—Ellis Purlee.

LeRoy, Pa.—"Yesterday we took our offering for foreign missions. Day not propitious, roads bad, congregation small, but notwithstanding these unfavorable conditions, we doubled our apportionment and are going to sup-

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By Calvin Dill Wilson and James Knapp Reeve.
The old story of the Hebrews is not only made new because of the manner in which it is told, but its truths are well established by laying at the reader's feet relics recently recovered from their long hiding-places amid the ruins of their ancient cities. It is that wonderful, that dramatic story of a great and good people, so modernized and so told as to charm the reader and greatly aid in understanding these people. The difficulty will not be a want of interest in this book when once opened for perusal, but in an effort to lay it down or close before it is finished.
108 Pages. Cloth Bound. Price, \$1.00.

U. S. Publishing House,
W. R. Funk, Agent. DAYTON, OHIO.
Mention Christian Century.

plement it by three or four dollars."—J. C. Bryan.

Eagleville, Mo.—"The church at Eagleville nearly doubled its apportionment and will accomplish it in a day or two. Largest missionary collection in the history of the church, now 30 years old."—T. H. Jones.

The Galesburg (Ill.) church is having a steady growth under the ministry of Bro. J. M. Lowe. There have been forty accessions since he located there six months ago. He has been preaching a series of sermons to young men. Apportionment for foreign missions was promptly met.

Our meeting with home forces closed Sunday evening. There were 25 additions, 13 by confession, 9 by letter and 3 from sister churches. C. E. Millard was the leader of song. Percy Leach, Iowa City.

Atlanta, Ind., apportionment was \$30, the offering amounted to \$53.35.—F. B. Goodykontz, treas.

Tuscola, Ill.—"We beat our apportionment. Our people were surprised, but happy."—L. R. Thomas.

CONQUEST HYMNS

*A fine, new song book,
full of the spirit of
Christian Conquest ::*

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WRITE FOR SAMPLE COPIES OF
THE CHRISTIAN CENTURY.

Lawrenceville, Ill.—"We have increased our apportionment five fold! I should like to hear from the church which has done better than that!"—L. H. Stine.

Fayetteville, Ark.—"A great day for the First church. We raised more than our apportionment for worldwide missions."—N. M. Rayland.

Franklin Ave., Columbus, O.—"Fifty-seven dollars. More to come."—C. A. Freer.

Danville, Ill.—"Morning offering \$65. Great service."—J. W. Street.

Fort Wayne, Ind.—"Offering over \$500, making us Living Link. Rejoicing."—Edgar W. Allen.

Lake Charles, La.—"Apportionment \$35. Raised \$68.80. Pass good news."—W. S. Buchanan.

Vanceburg, Ky.—"Sixty dollars apportionment raised. Number of brethren not heard from."—D. M. Walker.

Danville, Ky.—"Amount required for missionary raised easily."—A. E. Gibbons and A. Rogers.

Wilson, N. C.—"Glorious victory; \$25 last year; \$157 yesterday."—J. B. Jones.

Jacksonville, Ill.—"Five hundred dollars."—R. F. Thrapp.

Pittsburg, (E. E.), Pa.—"Raised \$500."—W. J. Russell.

Richmond, Ind.—"One hundred dollars and more to come."—J. J. White.

The church at Paris, Ill., will go above its apportionment, \$100.

C. S. Medbury, Angola, Ind., says: We will take the offering for foreign missions March 15th, and forward a draft for \$500 the 16th. Interest in world-wide missions never greater in the hearts of our people.

Long Beach, Cal.: Our apportionment was \$10. Our collection for foreign missions Sunday was \$61.70.—Grant K. Lewis.

Gainesville, Tex.: Our apportionment for foreign missions was \$175. We raised \$225. This is the best offering in our history.—White Darnall.

Wellsburg, W. Va.: We send \$54 for foreign missions.—J. M. Kersey.

Newark, O.: Our offering here passed the \$100 mark, and a number to hear from yet.—H. Newton Miller.

Harrison, O.: Will easily raise our apportionment, \$50.—M. L. Buckley.

Hamersville, O.: Raised full amount of apportionment.—H. H. Day.

Ionia, Mich.: The church will meet her apportionment of \$100.—W. B. Taylor.

Carthage, Mo.: \$56.54 for foreign missions. Possibly more.—J. T. McGarvey.

McPherson, Kan.: More than reached our apportionment Sunday.—W. T. Adams.

Canton, Ohio: We have reached our apportionment, \$75.—P. H. Welshmer.

Flemingsburg, Ky.: We have raised more than apportionment and hope to increase it still further.—G. H. C. Stoney.

Flanagan, Ill.: Apportionment, \$50. Raised \$80.65.—O. L. Smith.

There is a Cure

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Saw Palmetto Berry Wine.

Any reader of the Christian Century may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 62 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels and congestion of the kidneys. One dose a day does the work quickly, thoroughly and permanently.

This remedy for sale by all leading druggists.

Tazewell, Va.—"Reached our apportionment, \$135."—Robert Elmore.

Leavenworth, Kan.—"Raised more than our apportionment."—S. W. Nay.

Cincinnati (Central), O.—"Raised \$820. One thousand dollars assured."—A. M. Harvoot.

Independence, Mo.—"More than doubles her apportionment."—C. H. Hill.

I am now engaged in a meeting at Brockton, Mass. The church here is giving all the support in their power. Though not a large church, they have standing and influence in the city beyond many churches that far outnumber them. To-morrow a conference of Disciples in these parts will be held in Boston, looking to a strong campaign. Pray for us. J. H. Hardin.

Morganfield, Ky.—"Eighty-five dollars morning offering. Will reach hundred this week.

The Church of Christ at Kenton, Ohio, seems to be in a healthy condition. The thirty-three who have united with the church since the first of January were tendered a reception last Thursday evening. Miss Virginia K. Hearne has come from the Broadway church, Lexington, Ky., to be pastor's helper. Much attention is given to the boys and girls. The Sunday school class are being organized for the study and support of missions and for the study and practice of religious music and art. Gymnasium classes, with an enrollment of nearly 200 are regularly conducted in the Sunday school room. Of these about seventy-five are boys. In order to provide room for baths and dressing rooms and much-needed additional Sunday school rooms, the boys have undertaken to excavate under the church—a job that would cost at least \$100. The church is in hearty sympathy with all our missionary enterprises and hopes to do more for them this year than ever before in its history. Carlos C. Rowleson, minister.

Correspondence

I have just spent one week at Mt. Victory, Ohio, assisting Pastor W. S. Myres in a meeting. During its progress 23 persons obeyed Christ and united with the church. Twenty were married people, two young men and one young lady.—L. L. Carpenter.

The friends of Hiram College will be glad to know that all danger from smallpox is past. There have been only six cases all told. Three of these were in so mild a form that the real nature of the trouble was not at once detected. It is now twenty-two days since there has been a new case. The regular class work has gone on every day, but as a preventive measure no general gatherings have been held. Everything takes its usual form from and after to-day.—J. A. Beattie.

Our band of brethren worshipping at Dresden, Kan., are making an heroic attempt to build a church home. For this purpose they are sending out appeals to the brotherhood for contributions to the building fund. The undersigned has been on the ground and knows that the field is a very important one and the call for help very deserving. They have been meeting for several years in their school house, but they now desire a more permanent church home. I trust their appeal will be heard by willing ears and responded to by ready hands.—W. S. Lowe, State Supt. of Missions.

Ukiah Valley.

The beautiful little city of Ukiah, situated in this valley, is the county seat of Mendocino county and has been since about 1860. We have good churches and schools and the modern improvements common to towns of this size—with a population of about 2,500. The town is on the San Francisco & North Pacific railway, 113 miles north of San Francisco, and consequently is in touch with one of the best markets in the world. This line of road is now completed twenty-five miles north of Ukiah and is to be put through to Eureka in the near future. Eureka is about 150 miles north from here, is a good town and a good shipping point by the sea.

The writer with his family came here from eastern Washington the last of August in answer to a call from this congregation to fill a six months' trial engagement which we are just completing, and have received and accepted a call to remain with them indefinitely. We have found excellent people here, the congregation have a good church property well located and paid for and should become a radiating center for the spread of the Gospel of Christ in this part of the state. The work will be strengthened by the

immigration into our midst of a number of Eastern families of Disciples who do not forget they are Christians when they come West—Disciples who are earnest, enthusiastic and true to the Master. We have Disciples enough in California who have a name to live but are dead. We have some of the best country and some of the best climate and some of the best people in the world in California, and we have some of the rest. California ought to be the golden state for Christ in this world.

Dear brother and sister in Christ, are you coming to California? If so, we will take pleasure in giving you information concerning this part of the state. Many will take advantage of the special rates to come West. Many will be disappointed—not all is gold that glitters in California. We are anxious to have Disciples come and help take this part of California for Christ. There are many fields to be strengthened, and many new ones to be taken. I question if there be a field in the world with greater opportunities for good than in California.

Ukiah, Cal.

W. W. Pew.

The Central Meeting, Des Moines, Ia.

The biennial meeting is a fixture in the life of the Central church—a "previous engagement, so to speak." For it everything other gives way, and it is invariably a season of refreshing from the presence of the Lord. The purpose of this biennial meeting is not solely to add people to the church. Indeed, in a great evangelistic church like the Central, where there are additions at almost every service, a protracted effort is not necessary to add to the church membership, but also to stimulate the church life as a successful meeting always does.

Our late meeting closed March 1 with 116 additions, the vast majority of the number by confession of the Christ. For the length of time (25 days) it was one of the most successful meetings the Central ever held. With the exception of the first week, in which Bro. C. A. Young was with us, Dr. Breeden did the preaching. This is the twenty-first meeting Dr.

Breeden has conducted in Des Moines during his seventeen years' pastorate and the thirteenth in which he has done the preaching.

The Central is exceedingly fortunate in having so versatile a man for a pastor. Few men are both pastors and evangelists. Evangelistic preaching and the preaching required to develop Christian character are widely different in essence and in style, and the pastor of the Central church is one of the few men who excel in both. He preaches first principles with an enthusiasm and a loyalty to the genus of apostolic preaching to suit the most exacting of conservatives, and in the even tenor of his preaching from Sunday to Sunday he upholds the highest ideals of Christian discipleship. Such a preacher can never be accused of swinging to the extreme of over-stressing the principles of the Gospel at the expense of the life, on the one hand, or of minimizing the importance of the doctrines of the Gospel on the other. Herein also lies the secret of the twofold spirit which pervades the body of the Central, viz., the spirit of Christ-like character and the spirit of evangelism—the normal status of every body of Disciples.

R. H. C.

Dodd City Notes.

The Missouri Pacific Railway Company is ready for grading through Marion County, Ark. It will bring new blood and new business.

This is destined to be a very busy country. New zinc plants and mining machinery is coming. The line through this country will be ablaze with business in thirty days. It is one of the best sections of orchard and vineyard lands on the continent. More workers for Christ will be needed.

S. R. Reese.

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Mill with 80 tons daily capacity now running.

Treasury Stock for sale to increase mill to 650 tons daily capacity, and build a smelter. **Now driving a 4 mile tunnel, opening up largest bodies of stopeing ore in the world.** Mine now thoroughly equipped with all other machinery, such as electric light plant, air compressors, machinery, drills, etc. **Entire plant run by fine developed water power.** Reports of three experts, illustrated book maps, and full information given.

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FLOWERS FROM THE HOLY LAND

An Easter Card with an object lesson. A real flower from the Holy Land pressed and placed on a card, with a history of the flower and a little piece of poetry. Sample copy 5c.

Christian Century Co.

Central Ministerial Association, Taylorville, Ill.

Tuesday, April 14, 1903.

10:00—Selection by lot of preacher and critic for morning sermon; words of welcome, W. E. Howard, pastor Cumberland Presbyterian church, Taylorville; impromptu sermon, followed by critique and discussion.

Session topic, "Christian Worship."

Praise service, S. E. Fisher, Gibson City; "Public Divine Worship," J. H. Smart, Winchester; "The Service of Praise," A. R. Spicer, Rantoul; "Public Reading of the Scriptures," C. W. Dean, Toluca; "The Lord's Table," C. M. Oliphant, Paris; open discussion led by John P. Givens, Normal; business.

Evening—"The Place of the Gospel in the World of Industry," C. A. Burton, Virden; "The Humiliation and Exaltation of Christ," E. L. Powell, Louisville, Ky.

Wednesday, April 15.

Forenoon—Session topic, "Among the Disciples;" "Evangelism Among the Disciples," E. A. Gilliland, Clinton; open discussion, led by L. R. Thomas, Tuscola; "Church Federation and Kindred Movements," G. B. Van Arsdall, Peoria; open discussion, led by S. S. Jones, Danville; "A History of the Disciples in Illinois," T. T. Holton, DeLand; brief historical reminiscences.

Afternoon—Session topic, "The Spirit of Modern Thought;" in theology, C. C. Morrison, Springfield; in sociology, A. W. Taylor, Eureka; in education, President R. E. Hieronymus, Eureka; "The Bible in the Light of Modern Discovery," R. F. Thrapp, Jacksonville; open discussion, led by F. B. Jones, Decatur; business.

Evening—Praise service, Meade E. Dutt, Girard; "The Preacher, the Church and Social Reform," O. L. Smith, Eureka; "The Dignity of Man, or the Royalty of Human Nature," E. L. Powell, Louisville, Ky.

Note.—In all open discussions the leader will be limited to ten minutes and other speakers to three.

The impromptu sermon at the first session is a new departure. The preacher and his critic are to be chosen by lot from among those present at the opening session. Twenty minutes will be allowed for preparation, sermon and critique to be followed by a general discussion.

The committee has secured a representative man of the brotherhood from outside the territory of the association for the two evening addresses. This, it is hoped, will become a permanent feature of our assemblies in the future.

The "Preacher's Book Exchange" will interest all members of the institute. Ministers will bring to the institute such books as are no longer of use to them. These they will place in charge of a committee and many profitable sales and exchanges will be made.

The Taylorville church and its pastor extend a hearty invitation to all

Sunday School Periodicals

BY W. W. DOWLING

Author of *The Normal Instructor*, *The Normal Hand-Book*, *The Helping Hand*, *The Guide Book*, *The Christian Psalter*, *The Choral Festival*, etc.

The Sunday School Publications

issued by the CHRISTIAN PUBLISHING COMPANY, of St. Louis, Mo. in use in a large number of the schools connected with the Christian Church and there is no good reason why they should not be used in all, as they are almost universally conceded to be the most thorough and best in every important particular. The series consists, in part, of the following:

Four Lesson Annuals.

1. *The Lesson Commentary* for Teachers and Advanced Classes: \$1.00 per copy, postpaid; \$0.90 per doz., not postpaid.

2. *The Lesson Helper* for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; \$3.60 per doz., not prepaid.

3. *The Lesson Mentor* for Junior Classes: 25 cents per copy, postage prepaid; \$2.40 per dozen, not prepaid.

4. *The Lesson Primer* for the Primary Classes: 20 cents per copy, postage prepaid; \$2.00 per dozen, not prepaid.

Four Lesson Quarterlies.

1. *The Bible Student* for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cents; 25, \$1.60; 50, \$3.20; 100, \$6.00.

2. *The Scholar's Quarterly* for the Senior Classes: Ten copies, per quarter, in clubs, to one address, 40 cents; 25, 90 cents; 50, \$1.60; 100, \$3.00.

3. *The Youth's Quarterly* for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 2½ cents per copy, per quarter.

4. *The Primary Quarterly* for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

Three Weeklies.

1. *Our Young Folks*, a large 16-page illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12½ cents per quarter.

2. *The Young Evangelist*, for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. *The Little Ones*, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6½ cents per quarter.

Concerning Samples.

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had free for the asking. Your School deserves the best Supplies Published, especially when they may be had at the Lowest Rates.

Christian Publishing Company, Publishers

1522 Locust Street,

St. Louis, Mo.

Christian workers in central Illinois to attend. Lodging and breakfast will be furnished free of charge in the homes of the city for all who may attend.

An effort is being made to secure a more thorough organization, and that this may be made possible it is urged that every preacher in our territory be present at all the sessions of the association.

Baton Rouge, La.

A very urgent appeal comes from the state board of Louisiana in behalf of Baton Rouge, the capital city and the seat of the State university. More than ten years before the war a small congregation was organized and some of our most distinguished men visited them, including Alexander Campbell. The people were encouraged. A neat brick edifice was erected. But, alas!

the story of four years of bloody war tells the tale. The building was injured by the Union gunboats and dismay was carried to the hearts of the people. The building passed into the hands of the Catholics and at present is the property of the Jews.

The last state convention has shown "mountain-moving" faith by appointing Baton Rouge as the place of their next state meeting in June. Few of our well-to-do congregations appreciate what sacrifice this means. All of our churches in Louisiana will scarcely compare with several single congregations which we might mention, in point of ability. Haddock and Stanley, one of the strongest evangelistic teams in the South, has been secured to hold a sixty days' meeting. But they must have assistance in order to secure a suitable lot in the heart of the city. This they must have in or

der to insure the permanency of the work. Now is the time to retrieve the misfortunes which were visited upon these people forty years ago. Send all remittances to W. C. Scott, Cheyville, La., who will safely deposit the money and acknowledge through the papers. D. C. Brown, Pres.; Claud E. Jones, Cor. Sec.

Away Down East.

From Independence, Kan., to Brockton, Mass., is a long jump, but there I was and here I am, closing a meeting of a little over two weeks with the church in Independence, Feb. 15, with 21 additions. I spent three days in a little farewell visit with our daughter at Guthrie, Ok., and then wife and I turned our faces eastward. We spent the last Sunday in February with our son and his wife at Liberty, Mo., where I spoke to the church once more and the last time for months or years, it may be forever. On Monday morning we departed for another stop-over at Mexico, Mo., to spend twenty-four hours with Mrs. Hardin's mother and sister, incidentally enjoying a short visit with Bro. Kokendoffer and other brethren of the Mexico church, friends of the days long gone.

Tuesday at 3 p. m. we took our departure for the East "sure enough." No more stop-overs, no more visits, few more familiar faces, no more "God bless yous." On to Boston! That night, 8:30, we were in our sleeper via the Wabash, steaming out of St. Louis. The country east as well as west was just recovering from one of the most extensive blizzards that ever swept over it. From the Gulf to the Atlantic the storm had done its work almost irrespective of latitude. Snow, snow, snow, everywhere; almost as much in Oklahoma as in Canada. No such thing as schedule time on the railroads. We reached Detroit Wednesday more than two hours late, and never again caught up. We missed seeing Niagara Falls in winter, as we very much desired to do, reaching there after dark instead of in the afternoon as per schedule. As we had visited this world's great wonder before, however, we determined not to wait over till next day, and so pressed on our journey. All night we were rushing along via the West Shore line through the states of New York and Massachusetts, and were awakened next morning for breakfast at Greenfield. We were expecting to find much more intense cold, or some change of weather conditions indicating a more rigorous climate, but there was no such change. The morning was bright and beautiful. About the same amount of snow we had left at Liberty, Mo. So it has continued to this present. The snow is now gone. The grass is turning green rapidly. There have been several days which in Missouri we would call "blue bird days," and under my window a tulip bed is threatening to soon repeat again the great resurrection miracle. I say this for

**A
GOOD
BUY**

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We reached Boston at noon on Thursday, Feb. 26. Spent 24 hours in the city, had a conference with J. H. Mohorter, chairman of the New England Board, and on Friday came on to this city of some 50,000 souls, 22 miles south of Boston.

On Sunday, March 1, we began a meeting, which has now been in progress one week. It is too early yet to predict the outcome of the meeting. I have learned that it is safer to report a protracted meeting after it is held than before. However I feel full of courage and strength to strike, as the Lord nerves my arm.

On Thursday of last week a conference of our people in Boston and vicinity was held in the St. James Street church to arrange the work, and for ministers and other representative brethren and sisters to meet us and welcome us—a kind of glad-hand meeting. It was a very creditable gathering, some ten or twelve congregations responding. Everybody pledged to me their heartiest co-operation and ex-

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pressed their confidence in the undertaking. We are, therefore, well started for an effort to publish more widely than ever before the plea for "The Restoration of Apostolic Christianity," which was the theme of my sermon here in Brockton last night.

We will remain here till this meeting is held and then make our home



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In Boston. Pray for us and especially for the undertaking.

J. H. Hardin.

First Twelve Days of March.

The receipts for the first twelve days of March for foreign missions, compared with the corresponding twelve days one year ago, shows the following:

Contributing churches	1902	1903	Gain.
	514	539	25
Amounts.	\$11,737.25	\$11,672.80	\$64.45*

*Loss.

This is not a very hopeful start. We hope to report better things next week. Let the churches send their offerings at once.

F. M. Rains,
Cor. Secy., Cincinnati, O.

Ohio Letter.

The Ohio letter has been quiescent a long time, no doubt to your edification and enjoyment, gentle reader, but work in Ohio goes on apace.

This is the season of meetings to harvest the sowing of other faithful months of labor.

W. L. Neal of Wooster is assisting H. H. Elwinger at Hebron in a meeting. George Fowler of Lisbon assisted M. E. Chatley in a meeting at the Fourth Avenue church in Columbus with 33 additions.

Ira H. Durfee of Pennsylvania held a successful meeting in the old Greenford church in Mahoning county.

Herbert Tilock is now assisting Pastor W. H. Oldham and the church at Barnesville.

R. B. Ray goes to Crooksville to assume the pastorate. This is a vigorous and wideawake young church.

The church at Eostoria was burned March 1st, the pastor, S. H. Forrer, losing part of his library. The church is pushing ahead heroically to rebuild.

Two notable March offerings have been taken in Ohio this year. A. M. Harvuot as usual is at the front with an offering of nearly \$1,000. That sum is in sight and will be given. C. A. Freer and the church on Franklin avenue, in Columbus, have done an equally heroic thing in raising \$70. Their apportionment was \$25 and liberal at that. They will hold a seven days' meeting this month.

P. Y. Pendleton of the Walnut Hills church, Cincinnati, is visiting his mother in Eustis, Fla.

It is time to begin preparation for the state convention in Lima. May 25-28 is the date. Secretary Bartlett and the committee are already at work on the program and other arrangements and will make it a notable gathering of the Ohio hosts.

S. H. Bartlett gave the writer effective assistance in a good meeting during February with 36 additions. More than half were men and nearly all were adults.

Dayton. I. J. Cahill.

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Kansas City Letter.

As mentioned two months ago, special evangelistic meetings were held in all our churches the first weeks of the new year, each pastor conducting his own services. To say nothing of the spiritual strength that these meetings gave to the pastor and church members themselves, the following table of results shows their fruitfulness in winning and reclaiming souls for Christ:

First church, three weeks' meeting, 39 additions; Prospect Avenue church, two weeks' meeting, 47 additions; South Prospect church, three weeks' meeting, 36 additions; Forest Avenue church, three weeks' meeting, 40 additions; South Side church, three weeks' meeting, 44 additions; West Side church, one week's meeting, 5 additions; Hyde Park church, one week's meeting, 8 additions; various missions, meetings still continuing, 60 additions thus far.

Jan. 3 a missionary rally for Kansas City and vicinity was held in the First church, at which A. McLean presided. Bro. McLean's presence, together with the able addresses indicated in the program below, suggest what a mental and spiritual uplift those in attendance enjoyed: "Christianity Essentially Missionary," Mrs. W. C. Payne, Lawrence, Kan.; "The Secret of Missions," Prof. R. E. Hieronymous, president of Eureka College; "The Holy Spirit in Missions," Rev. J. J. Morgan, Kansas City; "Missions the Chief Work of the Church," Dr. J. H. Garrison, St. Louis; "What Is Needed to Create a Permanent Interest in Missions," Rev. L. J. Marshall, Independence; "Stewardship," Rev. J. P. Pinkerton, Kansas City; "The Sufficiency of the Gospel to Supply the World's Need," Rev. B. M. Easter, Kansas City.

Taking our church as a whole the prospects for our cause in Kansas City were never so hopeful as now. All seem to be possessed with the spirit of Caleb and Joshua, and are striving to enter in and possess the land. Indeed there is a spirit of building enthusiasm prevalent. The readers of the Century already know of Bro. R. A. Long's magnificent offer to the Prospect Avenue church. To meet the conditions of this \$55,000 offer, the church is now striving to raise the necessary \$35,000 (the old church building will sell for \$10,000 at a low estimate). The lot presented by Bro. Long is thought by many to be the finest building site for a church in the city, it being at the junction of Independence and Gladstone boulevards. Half a mile to the north is Scarritt's Point, which to all lovers of nature is the most slightly spot in this part of the West. More delightful than the money value of Bro. Long's proposition is the spirit of humility manifested in the giving. Although some may not think it best to put so much money in one church building, there is significance in the donor's idea, namely, that in a part of the city where the

people as a rule live in beautiful houses, God's house should correspond. Also it will give prestige to our cause in the city to have at least one fine building as good as any of the denominational churches. It is possible to entertain thoughts like these without any spirit of strife or vain glory. At any rate, the Prospect Avenue church is in need of a larger and better building, and Bro. Long's offer is too good to cast aside.

Fortunately evil is not the only thing that is contagious. Now the South Side church has improved her opportunity for buying a lot in a better location, that is, on the corner of Forest avenue and Linwood boulevard, the cost being \$8,600. In the course of a year the church expects to begin the erection of a building in keeping with that substantial residence portion of the city.

For some time the Hyde Park church has entertained thoughts of building, as the old Westport church is no longer adequate for this growing church and Sunday school. A good lot on Westport avenue and Main street has been purchased for \$2,350. Besides paying for the lot, through the untiring efforts of the pastor, Bro. Fife, all except \$1,500 has been raised for the erection of a \$10,000 edifice. The plans have been drawn and it is hoped that the work may soon be begun.

Inside of a month the Ivanhoe mission will be in its new \$5,000 home on 37th street and Michigan avenue, and free from debt, thanks be to Dr. McMillan, one of its generous members. The Jackson Avenue mission has a basement completed and hopes to have the church building ready to dedicate early in the spring. This property will be worth \$8,000, but unless some outside help is rendered will have some indebtedness.

It has been the policy of our churches in this city to stand by one another financially, and just as fast as possible to rid every church of its debt. Only two churches remain thus encumbered, namely, the West Side and the South Prospect churches. But they are not to remain so long, for the stronger churches have just been raising the money to liquidate the \$2,000 debt on the West Side church, so that this will be cancelled March 15th.

Since Bro. Morgan's coming to the South Prospect church last September \$1,500 of her debt has been cleared, and by next November the church expects to raise the remaining \$4,000. This will be in keeping with the marked improvement along all lines of that church's work since the new pastor's entrance upon his work.

If there is any one feature of work that all the churches are employing more than another it is the Sunday school, realizing that therein lies the future churches, and also realizing the need of such evangelistic work in a city like this. For about a year the Prospect Avenue church has employed

Miss Eva Lemert as S. S. evangelist. Through her efficient labors the Sunday school has been greatly benefited, both in the quality of work done and in the increased attendance. Last November the First church engaged a similar worker for half time. Since then over a hundred new pupils have been added and it is hoped by the end of six months, that is, May 1, to have doubled the attendance. In fact, all the Sunday schools report an increased attendance of late.

The missions, though necessarily meeting with many obstacles, are pushing out into larger work. As an example of the self-denial there exhibited under Bro. and Sister Bowen's consecrated leadership the following incident will serve: Last year one of the working girls of the Vine Street mission decided that in going back and forth to her work, whenever any one paid her car fare for her, she would lay aside the money thus saved. At the end of the year she had over \$5, which she gladly gave to the cause of foreign missions.

If the successes of our cause in Kansas City be attributed to one cause more than another it is to the unity practiced between all our churches and between all their pastors. May the blessed fellowship ever continue, and God be pleased to reward our efforts as he has in the past.

B. E. M.

Kentucky University.

A large part of the money for the chair for the Dean of Women at Kentucky University has been raised, and the executive committee has selected the lady for the position. At the forthcoming meeting of the board of curators on March 6th the committee will recommend the name of Miss Irene T. Meyers, of Boston, as Dean of Women and professor of history for Kentucky University. Miss Meyers is an A. B. of Bethany College, West Virginia, taught for four years and was assistant principal in the State Normal School of West Virginia at Fairmount, was called to the presi-

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dency of William Woods College for young ladies at Fulton Mo., and refused, and went to Yale, where she stayed for three years and obtained the degree of Ph. D. Her thesis for the degree, a treatise on epic poetry, was published by the Yale press in book form and widely read. Since taking her degree Miss Meyers has been doing administrative work and teaching in the Sloyd Training School for teachers in Boston. The name of H. D. C. Maclechlan, now in the University of Chicago, has been mentioned as assistant in pedagogy.

FLORIDA'S LESSON.

From One Who Is Learning.

A recent visit to Jacksonville, in response to an invitation from the C. W. B. M. auxiliary to assist in a missionary rally, has fired my heart and soul to add my name to the honored list of those who have written appeals for the building fund of the First church, J. T. Boone, pastor.

It is easy to give words—and comparatively easy to give money—but the thing that melts the heart of every visitor is the continuous giving of the entire membership in their everyday lives and practices. As I remember the systematic selfishness of my own early womanhood, I am the most earnest in having the following lessons of self-denial known to some outside our state. While my awkward recital of them may weaken their full meaning, the facts are none the less glorious for the telling: One frail little woman, whose husband is not a Christian, out of a salary of \$8 per week, with house rent \$20 per month, with lights, fuel, food to provide and support three small children, gives \$10 per year to regular church expenses and \$1 each month to the building fund. She said "We gladly give this, with the assurance that if circumstances justify we will double the pledge." But this is what claims my admiration. After doing all her house work, sewing and meeting the demands of a home where there are three children, this mother-heart finds time to intelligently teach a Sunday school class and attend all the regular church services. Friends, you who have a church home—you who live in ease and comfort—does not this bit of human history tell you of some sacred duty left undone? In the name of the Master I plead, go then and do it.

Another family of three adults—two women—out of a salary of \$25 per week, with house rent \$25 per month, lights \$2, fuel, food and clothing, pay \$10 each month to the building fund and \$1 per week to regular church expenses.

My charming hostess, a woman of refinement and exquisite taste, did all the inside painting in her home (which was built since the fire) that she might save expenses and have the money to give to the church.

Mrs. Rufus A. Russell, in the most gracious manner possible, invited me

to call at her "empty home, which is to remain barren of any ornament or luxury," she said, until the new church was paid for. As I sat in her drawing room bereft of the effects of window drapery, as she pointed out to me the absence of rich ornaments and books which she had been accustomed to before the fire, there was such a calm gladness in her eyes that I determined to try and learn something from this lesson.

Perhaps the most interesting strand in this cable of self-denial which supports this church began with the first auxiliary meeting of the C. W. B. M. after the fire. Almost to a member they were homeless, but shelter was found where a few of them gathered in the evening to study the monthly program. The test was supreme, for the night was aflame with blinding flashes of lightning, which added to the desolation of the earthly losses and made their once beautiful city "look like an uncared-for graveyard," as one of the members described it to me. But these dauntless women then and there began to devise plans as to how they could pay their obligations to the national board and our special work for the Southern Christian Institute. Such devotion must claim the admiration and sympathy of our national sisterhood. What do WE more than others?

Others far wiser than I have written to correct the impression that this church building is too expensive for its needs. Mr. George Muckley said to me twenty-four hours after he entered the state, to plan on a smaller scale would have been unwise. Last Lord's day Mr. and Mrs. A. R. Teachout of Cleveland, Ohio, who were passing through Jacksonville, left in the offering plate a check for \$75 as evidence of their approval of this work. I might add that this is the second offering from Mr. Teachout.

The plan now is to gain funds so that the auditorium may be completed in time to begin a series of protracted services during the latter part of

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March, by J. V. Updike. However, the work of saving souls is not dependent on these perfected plans. Last Lord's day there was one confession, the week before five. A Sunday school attendance of 290, a vigorous Y. P. S. C. E. and Junior proves that this congregation is at work. A praiseworthy item is that this congregation has not resorted to countless suppers, sales, etc., which weary and annoy the public. Whenever the supply of cash gives out, the work of building has waited until more comes in.

Dear friends and members of the Christian brotherhood, many of you have spoken words of sympathy and encouragement to us at the national conventions, for the warfare Florida wages. Will you not teach us what Emerson meant when he wrote "Be a gift and a benediction"? Some of us have been open wells when it rains (by receiving), but God help us from being dry ones when others want water.

R. Withers.

Ocoee, Fla., Feb. 18, 1903.

Cleveland and Vicinity.

The Franklin Circle church is in the midst of a good meeting, conducted by the pastor, C. H. Plattenburg, assisted by a singer. Fifty-one persons had been added to the church up to March 1st, 49 by confession and baptism. They expect a hundred additions before the meeting closes. Great audiences and deep interest prevail. About \$600 was raised in their foreign missionary offer March 1st.

Sixty-six persons have been added to the church in Elyria in the past nine months, since John P. Sala assumed the pastorate. The average Sunday school attendance has increased from 75 to 190. The audiences are large and growing.

There have been five baptisms and one added otherwise at the West Madison Avenue church recently. The pastor, F. B. Huffman, read a carefully prepared paper on "The Significance of Baptism" at our last ministers' meeting.

After a fruitful ministry of about four years, J. N. Scholes has resigned his pastorate of the Collinwood church and will close his work there May 31. He has just closed a short meeting there with six accessions. About one hundred persons have been brought into the church there during his pastorate. A debt of \$3,800 has been paid off and about \$5,400 spent on the church building. The church now has one of the neatest, most attractive church buildings hereabouts, with only a small balance of indebtedness unprovided for. The salary of the pastor has been increased from \$700 per year to \$1,200, and all the missionary offerings have made corresponding gains. Bro. Scholes will leave an abiding influence for good when he goes from his present field, and the church will be fortunate which secures him as pastor.

The Glenville church has recently

joined with the other churches of the town in a vigorous campaign for local option. Union meetings were held and a heart-to-heart struggle was conducted for the common cause of righteousness. The result in cementing the Christian forces of the community has been very gratifying. On Feb. 25th the town went "dry" under the Beal law, by a majority of 48. Following this a "Citizens' League" has been formed, with the object of securing good men for office and of providing some effective substitute for the saloon as a center for the gregarious life of the town. A club house, gymnasium, baths, reading rooms, game rooms, etc., are in contemplation. Three persons have been added to the church here by letter and one by baptism, in recent weeks.

119 Columbia ave. M. B. Ryan.

Nebraska Secretary's Letter.

H. J. Kennedy held short meeting at Pawnee, 11 additions, 10 of them men. Now at Burchard for the state board. C. V. Allison takes the Ansley work, and A. G. Smith the Broken Bow pastorate. District No. 9 will hold its annual convention at the latter place March 21-22. Ten added at Ansley in the meeting, 9 of them by baptism.

J. H. Carr of Iowa is at DuBois trying to rebuild that work. We hope to keep Bro. Carr in the state. A brother at Chester has presented him with a large tent for summer meetings, all furnished with chairs, organ and lights. F. L. Pettit has closed a short meeting at Dorchester with 5 additions by baptism. He closes his second year at that place April 1 and has accepted a call to Auburn to begin

then. The church at Dorchester is very loth to part with them. He has done a good work. Thus Cotner's good work is perpetuated in the state.

Bro. Kirchstein visited at Minden recently and baptized three who had made confession during Bro. Ogden's meeting, but owing to defective baptism were not baptized. The little band were greatly encouraged by this visit. Bro. J. W. Sapp of Brownville held a meeting for his home church, resulting in 18 additions, 7 of them by baptism, and the church much encouraged. He preaches at Walnut Grove and London and has added to these churches 9 during the summer. F. S. White closed his meeting at Arapahoe with 36 added. Bro. John Selby of McCook led the singing. The Arapahoe church now wants him to preach for them all the time.

Simpson Ely is now in a meeting at Hastings. Sister Kirchstein has taken their daughter Irene to New York for treatment.

C. P. Evans is in a meeting at Edison. D. M. Sayles preached at Antioch on the 22d. J. B. White held a 12 days' meeting at Grandview, where E. L. Keckley preaches, resulting in 4 confessions. Preached at Brock on the 22d. C. C. Atwood reports 11 additions at Elwood.

Bro. Ogden had four additions first week at Chadron in spite of bad weather and a union meeting in the town. Two by baptism.

The secretary visited Alma, McCook, Minden and called at Hastings on the return. At Alma Bro. Rees is just closing his work. He takes half time at Inavale in place of Alma. The church is in good order, though weak financially, but are planning for a

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preacher. At McCook, where I preached on Lord's day, 22d, I found much the same conditions with less finances. The need is a good, strong, patient preacher. At Minden the numbers have been depleted by removals, and the church badly hurt by Robert Stanley, the biggest fraud and tramp preacher that has afflicted this state in years. Here, too, we need a good man. Bro. Magnuson of Edgar is preaching at Norman as I have heard. The pulpit supply committee has all these churches under its wings and hopes to find the proper men who can be located there. The outlook is especially good in the two former places and very hopeful at Minden. It is the duty of the board to save these county seat towns for our plea. It MUST be done.

Bro. Shirley is in another short meeting at Harvard. The evangelistic fever seems not to abate. Five were added in Bro. Nicholson's Ulysses meeting.

Send in apportionments and pledges, brethren. W. A. Baldwin.
1529 S 18th St., Lincoln.

Kentucky Letter.

Mrs. Luella Wilcox St. Clair of Christian College, Columbia, Mo., has been elected president of Hamilton College, Lexington, and will assume her duties at the beginning of the new session.

Jno. M. Helm, who recently closed his work with the Parkland church, Louisville, has accepted a call to New Richmond, Ohio, where he is already at work.

The Coombs-Davis meeting at the Third church, Louisville, closed with 78 additions. W. F. Stafford is the regular pastor.

W. R. Lloyd of Youngstown, Ohio, is in a meeting with the Central church, Newport. W. T. Donaldson is the regular preacher.

"The Kentucky Evangelist" is the name of a neat little four-page monthly, published in the interest of our State S. S. and C. W. B. M. work and edited by R. M. Hopkins, our Sunday school evangelist.

Oscar W. Riley of Lexington has accepted a call to the church at Jackson, Miss.

R. B. Neal is continuing his fight against Mormonism in Eastern Kentucky with great success. Write him for a copy of the Helper, his anti-Mormon paper. Subscription only 10c a year.

D. M. Walker recently closed a meeting with home forces at Vanceburg, which resulted in twenty-seven additions.

Jessamine Institute, Nicholasville, is prospering under the wise management of Mrs. J. B. Skinner.

We learn from a Lexington paper that President B. C. Hagerman, who for the past five years has been at the head of Hamilton College, has decided to locate his new college for young ladies in Lexington. Very desirable

property has been bought by him and the work of erecting new buildings, etc., will be begun at once, so that everything will be in readiness for the reception of students by the first of September. "Campbell College" will be the name of the new institution.

D. E. Hanna of Lexington has begun work with the church in Ocala, Fla.

W. R. Lloyd will "make a tour of Kentucky churches" next month in the interest of home missions.

T. S. Tinsley is starting off nicely in his work at the Clifton church, Louisville. Three confessions recently.

One hundred and twenty have been added to the Third church, Louisville. D. F. Stafford, pastor, since Oct. 1st.

State Evangelist H. W. Elliott reports \$329.82 received for Kentucky missions during the month of February.

H. D. C. MacLachlan, who recently resigned at Shelbyville, to take a special course in Chicago university, has been recalled and is again at work in his old field.

Geo. Gowen of the Broadway church is in Florida, for the benefit of his health.

Midway, Ky. Geo. W. Kemper.

"I would not change my joy for the empire of the world."—Phillip Sidney.

Richmond (Va.) Letter.

'Tis done!

The great transaction's done; We laid our plans, and the victory's won.

All the Richmond churches raised their apportionment and some of them more. Marshall Street made the largest offering in her history—\$201—and Melton was as happy as a father might be over the arrival of his first baby boy!

Seventh Street will do as well if not better than last year and continue a Living Link church. West End will double their offering of last year, and the old Third church will go beyond her offering last year \$15 or \$20, and this, too, in spite of the fact that she has just raised \$1,300, Feb. 1st, to pay off a note on the building. But we believe the quickest and best way to pay off the debt on our church here is to help the Foreign Society to pay off some debts on churches in heathen lands.

Carey E. Morgan is in a meeting with home forces at Seventh street this week. They have good interest and large audiences.

We expect to begin a meeting in the Third church, this city, the second Lord's day in April, and expect R. Lin Cave of Georgia to do the preaching. March 13th, 1903. P. A. Cave.

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Leave Cincinnati.....	Queen & Crescent.....	9:15 p.m.
Arrive Lexington.....	".....	11:15 p.m.
Leave Lexington.....	".....	11:18 p.m.
Arrive Atlanta.....	Southern Railway.....	10:40 a.m.
Arrive Macon.....	".....	12:55 n.n.
Arrive Jacksonville.....	".....	8:05 p.m.
Arrive St. Augustine.....	F. E. C. ".....	9:15 p.m.

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VIA CINCINNATI			VIA LOUISVILLE		
Daily			Daily		
Lv Chicago.....	Monon.....	9:00 p.m.	Lv Chicago.....	Penna.....	8:40 p.m.
Ar Cincinnati.....	C. H. & D.....	7:40 a.m.	Ar Louisville.....	".....	7:10 a.m.
Lv Cincinnati.....	Q. & C.....	8:30 a.m.	Lv Louisville.....	Sou. Ry.....	7:40 a.m.
Ar Lexington.....	".....	10:45 a.m.	Ar Lexington.....	".....	10:45 a.m.
Lv Lexington.....	".....	10:50 a.m.	Lv Lexington.....	Q. & C.....	10:50 a.m.
Ar Chattanooga.....	".....	6:00 p.m.	Ar Chattanooga.....	".....	6:00 p.m.
Lv Chattanooga.....	Sou. Ry.....	6:15 p.m.	Lv Chattanooga.....	Sou. Ry.....	6:15 p.m.
Ar Rome.....	".....	8:15 p.m.	Ar Rome.....	".....	8:15 p.m.
Ar Atlanta.....	".....	10:50 p.m.	Ar Atlanta.....	".....	10:50 p.m.
Lv Atlanta.....	".....	10:55 p.m.	Lv Atlanta.....	".....	10:55 p.m.
Ar Jesup.....	".....	5:20 a.m.	Ar Jesup.....	".....	5:20 a.m.
Ar Jacksonville.....	".....	8:30 a.m.	Ar Jacksonville.....	".....	8:30 a.m.
Ar St. Augustine.....	F. E. C.....	10:00 a.m.	Ar St. Augustine.....	F. E. C.....	10:00 a.m.

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